THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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PARENTS AND STUDENT INDISCIPLINE

[IN THIS GUEST-EDITORIAL, on a question at present disturbing many in India, **Professor G. C. Bannerjee, B. LITT. (OXON.)**, a teacher and educational administrator of very long experience, at present Principal of Elphinstone College, Bombay, draws attention to an "important factor in the situation which seems to have been overlooked." His contribution is important, since students these days are subject to strong influences from the atmosphere of home and general society, rarely living out this stage of their lives in any seclusion devoted to scholarship.—ED.]

THERE IS a great deal of discussion of student indiscipline these days. There have been seminars, discussions and debates. The University Grants Commission appointed a committee which made a report which was discussed the other day at a conference of Vice-Chancellors held at Poona.

All sorts of causes have been put forward—from the active instigation of political parties to psychological and sociological factors. The teacher is blamed, warned, appealed to. Sometimes the rather naïve hope is expressed that, if only he is better paid, all the trouble will cease.

A variety of other remedial measures are proposed. The latest is a year's social service in rural areas during which the students would be subjected to a semi-military discipline. It is doubtful whether subjection to a military type of discipline for a year or so will produce disciplined citizens. We do not know how soldiers demobbed after a year's training would behave in situations similar to those in which the students function and subject to the same pulls and pressures.

One important factor in the situation seems to have been overlooked: the parent. Where do the parents stand in this business of discipline and indiscipline? What do they think of it? Do they approve when their children or their grown-up sons and daughters walk out of their schools and

colleges to protest against this or that; or when they walk out of examination halls because the question paper is not to their liking? Some investigators have issued questionnaires to students, studied the answers and made reports out of them; others have investigated the teachers. But no one seems to have studied the parent and parent reactions to this and other educational problems. Yet it will be readily conceded on all hands that this is necessary. It is very necessary to find out what the large mass of parents think about what their children are taught, how they are taught, how they are examined, why there are so many failures at examinations, why there are so many agitations, demands, strikes, walk-outs, riots. Do they approve of the latter? Or are they puzzled and perplexed? Or are they merely indifferent? There must be some — perhaps many — who disapprove. Some of them disapprove, but do nothing to dissuade their children from joining in the demonstration, etc., for fear that their children would be marked out for ridicule, or intimidation, or even downright violence. Perhaps there are many such, but because each one keeps silent they do not know their own number and their strength. If they knew one another, if they learned to work together, first in groups interested in one school or college, then in federations of such groups, their united strength would act as a very powerful deterrent against rash, ill-considered and foolish behaviour on the part of their children.

Parent-teacher associations are practically unknown in this country. In the expensive schools that cater to the needs of the well-to-do, the relationship between the school and the parents is fairly close. Parents visit the school, are invited to school functions and expect fairly detailed reports about the progress of their children. But, in the crowded, mammoth institutions that serve the less fortunate, there are hardly any contacts between the school and the parents, and they are usually at moments of crisis: when the boy has failed to pass an examination or has got into a serious scrape; the atmosphere is hardly friendly, the parent manœuvring to wrest a favour or a concession, the principal resisting. Thus there are no opportunities for the building up of understanding and friendship.

Even higher education has reached down to these sections in society: the peasants, the small traders, the industrial workers. They have a pathetic faith in education as being a "good thing" for the children, but they know nothing at all about its nature, its processes, or the relationship that should subsist between the teacher and the taught. They are themselves on strike on occasions, and out in the street shouting slogans. So perhaps they do not see anything wrong with a son doing the same thing. They would perhaps be inclined to agree that if a question paper is found to be

difficult it is quite proper to protest and walk out of the examination hall!

It is very necessary for our educationists to establish contact with *all* parents, but more particularly with this class of parents. They should be met in groups, their grievances should be patiently heard and they in turn should be made to understand the true nature of educational discipline and its importance in the educational process.

Many who will accept this idea for schools will boggle at its application to colleges. But let it be remembered that the undergraduates of today are, in age, and in mental and emotional maturity, little better than senior schoolboys and schoolgirls. It will be argued that colleges have not the personnel for this task. The answer is that we must find the means to provide it, since the results that will flow from this contact are so vitally important. If this friendly relationship is built up between parents and college teachers, there will be, on the part of the former, a greater understanding of our educational effort, a better appreciation of the need to pay better salaries; greater co-operation in making the pupil do his work at home—and, at times of crisis, a clear and unmistakable attitude which will effectively deter the young from getting into mischief.

G. C. BANNERJEE

ENTRANCED

You are not here who sit so motionless
But fled from your corporeal shell
Beyond strange seas to some enchanted land
Whose marvels none can tell.

A timeless world is yours, its vivid hues
Were never seen by wakeful eyes,
But you, so silent, lost in reverie,
Discover paradise.

HERBERT BLUEN

KALIDASA'S ABHIJNANASHAKUNTALAM

[READERS will remember the impressive essay on "Tragedy and Sanskrit Drama" in our issues for September and October 1959 by **Shri K. Viswanatham, M.A.,** Reader in English, Andhra University, Waltair. This long essay, of which the third and concluding part appears below, is planned as a comprehensive examination and appreciation of the *Abhijñāna-śākuṇtalaṃ*. As before, Shri Viswanatham writes with a passionate feeling for his subject and the essay is steeped in literary reminiscence. — ED.]

III

THE PLAY BEGINS in the month of Jyeshtha, the hot summer symbolizing the hot and passionate blood and the sudden leap of love. "Who ever loved that loved not at first sight?" And the play ends in Chaitra, in the season of spring; the season of flowers and honey: *sarve nava ivā bhānti madhumāsa iva drumāh.* Resurrection, new life, freshness—are the miracle of spring. The play is a *dvija*: twice-born. It is another *Ṛtusamhāra*—a dramatic lyric on the cycle of the seasons. Time marches from the hot summer through rain and autumn to the season of bees' hum and flowers' fragrance and love's hope—an act of creation or renewal.

The play is a globed, compacted thing: has a rounded felicity of form. It falls naturally into two parts: Shakuntala queens it over the first part and King Dushyanta bestrides the second. The first four acts are a unit; Kanwa's hermitage blesses the nuptials of the royal lover and the hermit girl. The fifth and sixth acts revolve round Hastinapura. The rejection and the repentance, the sight of the ring and wave after wave of sweet memories beating against the King fill these two. The seventh act stands on the high peak Hemakuta and lifts us in soul and body from the murky atmosphere of the capital. Two Loyalties worn out by grief, severely tested, still calling to each other in accents of unsuspecting confidence and inviolate love, meet and are oned into a spire of love and devotion. The first part remains with us as an abiding memory. That is the structural flaw. The dewy eyes of Shakuntala languorous with love move like fish in large pools of still water; the miracle of her unearthly loveliness envelops the play in the fragrance of a beautiful passion. The soft roundness and soft feminine grace pained by the duty of watering the plants wrench Dushyanta's heartstrings. Love like a migrant bird on a ship in mid-ocean roosts in the hermitage and the passionate grace shines like the full moon on a lagoon from an unclouded sky, waves and rustles like a field of ripe corn on a summer day. It is a cynical remark that with two lovers there is always one who loves and one who lets himself be loved. "But now and

then there are two who love and two let themselves be loved. Then one might fancy that the sun stands still as it stood when Joshua prayed to the God of Israel." The play puts us in mind of woodland creatures who bathe in the mountain streams and gallop through glades like little fawns on the back of bearded centaurs. The play deals with primal innocence and purity and freshness. From the æsthetic point of view one has to say that the play is *Śākuntalam* only, not *Abhijñānaśākuntalam*. The earlier half is disproportionately more impressive. The sixth act is sixth only in counting; it just describes what happened after the third act through the rosy mistiness of the King's reminiscences of Shakuntala's love and beauty. The seventh act is not by itself a counterweight.

The time taken by the action is roughly six or seven years. In Act 1 the King pursuing the deer reaches the hermitage in the forenoon of a day in Jyeshtha. Act 2 follows Act 1: the King stops the hunt in the morning and stays in the hermitage. The Vidushaka is sent back to the capital. Some fifteen days elapse between Acts 2 and 3. In the *Viṣkambhaka* (Prelude) before Act 3 the hermit boy tells us of Shakuntala's being unwell and we proceed to the *vetasa* bower on the Malini, the scene of the loves of Shakuntala and Dushyanta in the afternoon. Roughly some twenty bright days pass by and Dushyanta has gone away. Between the *Viṣkambhaka* and the main act in Act 4 there is an interval of four to five months. Durvasa's curse falls like an unexpected levin from morning clouds. Kashyapa,[1] who had been away for six months (the time taken to proceed from the Himalayas to Kathiawad and back), has just returned. On a day following a full-moon day Shakuntala is sent to her husband's house when the sun was fairly up. In the afternoon of the (? same) day Shakuntala is rejected and spirited away by a lovely apparition. Six years roll by and we are in the *Praveśaka* (Introductory Scene) to the sixth act. The fisherman is caught in the evening and the ring restored to the King. The heavy weeks tread wearily and one evening the King is stung to action by Matali. Some ten days go by and in the seventh act we are on Hemakuta in the evening of a day.

The interior stitching is scrupulously done. The *Śākuntalam* is a play of amazingly fruitful cross-reference, of retrospection and anticipation, of closely knit and mutually echoing words and actions and situations.

1. The hermitage on the Malini and that on Hemakuta bind the play.
2. The first union is indicated by a throb; the reunion by another.
3. Kashyapa's journey to Somatirtha to avert some evil to Shakuntala

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[1] Kanwa. Kashyapa is another name, a kind of patronymic.

prepares the reader for the curse and the rejection.

4. The blessing of the hermits removing childlessness is harped upon throughout. The Queen Mother thinks of performing "*putrapindapalana.*" Kashyapa repeats almost the very words of the hermits, "*chakravartinam putram apnuhi,*" in saying farewell to Shakuntala. Dhanamitra's story is an unhappy comment on the same issue. The King's *purohit* Somarata harks back to the blessing of the hermits and the child receives the blessings of Maricha.

5. The sixth act tells us retrospectively what happened on the banks of the Malini in the rich red glow of love.

6. The *valkala* (bark garment) joke is said to be symbolical. Shakuntala's breasts are heaving, fretting at and bursting the irksomeness of the *valkala*. She is too big a girl for the penance grove. She requests Anasuya to unloose the bodice. But Dushyanta is the person to do so.

7. The lover is the predatory bee. Shakuntala, to drive away one bee, has invited another. The bee is a *rasika*; Hamsapadika in her song reproves the bee bedded soft in a lotus forgetting his former enjoyment of the mango blossoms. The King envies and reproves the bee that drinks the *ratisarvasvam* of his Shakuntala; if he does it he shall be imprisoned in a lotus stalk.

8. The song of Hamsapadika is autobiography. It may refer to Shakuntala too; she may be the wild mango blossom of the forest. It makes the King uneasy in mind. It is a glimpse into the life of royal polygamy. It preludes Shakuntala's rejection. On the pretext of mollifying Hamsapadika, the poet can show the Vidushaka sent away.

9. The falsehood uttered by the King to his jester cannot be appreciated till we come to the sixth act, to the soft impeachment of the Vidushaka by the King.

10. Shakuntala was asked by Kashyapa to receive any guests. She receives one and obtains a husband; she ignores another and almost loses that husband.

11. Priyamvada's joke about the *vanajyotsna* and the mango tree is a very happy simile of the marriage of Shakuntala and Dushyanta.

12. The reference to Menaka in Act 1 makes the descent of the lovely apparition probable in Act 6.

13. The wild elephant may symbolize the violence and disturbance of emotions alien to the hermitage.

14. The ring which is not accepted in the first act by way of compensation for Shakuntala's neglect of watering duties is also not accepted in the seventh act. It is offered by the lover and accepted by Shakuntala and

used as a sort of calendar that broke her hopes. It disappears near Shachi-tirtha into the belly of a *rohita* fish, which is caught accidentally by a fisherman. It is restored to the King, bringing waves of poignant memories. It is declined with thanks by Shakuntala. She does not trust it. Instead of being a mascot it has been a black sheep. In Act 7 *Abhijnānaśā-kuntalam* becomes *Śākuntalam*; the signet is now only a signet, not the talisman it was in her absence.

15. The wheels of chariots roll both at the beginning and at the end. The King is armed for pleasure in Act 1 and in the sixth he bears arms to help the gods. The very desire of the King to do obeisance to the hermits brings him good—union and reunion.

16. In Act 4 the friends of Shakuntala wish to propitiate the presiding deity of Shakuntala's prosperity. Anasuya upsets the basket of flowers—a bad omen.

17. The overpowering strength of fate is referred to on various occasions. The pupil of the hermitage comments on it: "*loko niyamyata iva ātmadaśāntareṣu.*"[2] The Vidushaka is aware of it in Act 6: "*bhavitavyatā balavatī.*"[3] The King recognizes its power: "*bhavitavyānām dwārāṇi sarvatra bhavanti.*"[4]

18. Shakuntala is interested in the *garbhamanthara mṛgavadhū*[5] because she is herself pregnant. Her own anxiety about approaching motherhood makes her feel for the doe just as the childlessness of Dushyanta makes him sympathize with Dhanamitra's widow. She is abandoning the deer and she is herself abandoned by her husband.

19. Shakuntala's alluding to the *chakravaki (sahacharam apaśyantī)* perhaps foretells her own separation.

20. Anasuya and Priyamvada casually advise Shakuntala to show the ring: "*anguliyakam darśaya,*" and the ring cannot be shown.

21. Like Sita in the *Uttararāmacharitam,* Shakuntala expresses a desire to step into the penance grove again: "*kadā nu khalu bhuyopi tapovanam drakshyāmi,*" and fate removes her immediately to the penance grove of Maricha.

22. Shakuntala is sent away because *arthohi kanyā parakiya eva* (a daughter, indeed, is another's wealth), but the husband at the other end does not accept her. The fifth act is the finest peripety of all that is

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[2] People are, as it were, educated in the alterations in their states [by the rising and setting of sun and moon].

[3] Fate is powerful.

[4] Gateways to those [events] which are to be are everywhere.

[5] The pregnant doe [literally, "deer's bride"].

thought of in the fourth act.

23. Shakuntala's right eye throbs and misery is in store for her.

24. The fisherman was about to be impaled; he gets a reward. He expects a stone and gets bread instead. *Śūlāt avatārya hastiskandhe pratiṣṭhāpitaḥ*.[6] In the same way the King may be lucky; the Vidushaka offers him hope that just as the ring was recovered his wife too may be, because the parental roof is not the proper shelter for a wife. Better serve in the husband's house than reign in the father's, said the irate hermit to the rejected Shakuntala.

25. Being honoured by Indra is an auspicious indication of his coming good fortune. The recognition scene is done almost like a problem in arithmetic. Step by step we approach the solution as the lordly lion approaches his lair. There is a sheer intellectual thrill. There is deliberate slowing or delaying that the delight may be stabler and stronger: (i) the King feels a strange stir within him; (ii) the boy bears the marks of a Universal Emperor; (iii) there is delight in the touch; (iv) the boy resembles the stranger; (v) instinctively he obeys the King; (vi) he comes of the Puru family; (vii) the boy's mother is related to a nymph; (viii) the father is an unnameable abandoner of a chaste wife; (ix) the toy peacock makes the boy mention his mother's name; (x) the King touches the amulet unscathed; (xi) the child tells Dushyanta: "My father is Dushyanta, not you." And the father gathers him in his embrace.

26. The *naṭi* or danseuse makes a general comment on girls' wearing *śirīṣa* flowers in the delightful summer season and attracting the bees, and that is what happens later.

27. The pupil of the hermit looks at the night lotus after the disappearance of the moon and thinks of the sorrows of a woman caused by the absence of her lover—a strange thought for a hermit boy but precisely indicating Shakuntala's lot now and for years after.

28. The blessing in the fourth act: "*bhartuḥ bahumatā bhava*,"[7] of the dwellers of the hermitage, is echoed by Kanwa and repeated by Maricha. What else is there for a woman more precious than the love of her husband? It is frozen in the fourth act and thaws in the sixth.

29. Matali tells the King in Act 7 that Maricha was practising penance along with his wife, that he was expounding the duties of a chaste wife to the wives of the hermits there—all delicately creating the atmosphere for the reunion of the long-estranged husband and wife.

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[6] Being taken down from the impaling stake, [he] has been set upon an elephant's shoulder.

[7] Be highly regarded by your lord.

30. In Act 2 the hermits say that the wives of the gods in heaven delight in his victory. *Aśamsante surayuvatayaḥ*....At the end of Act 6 Matali descends to drive him to the heavens to fight against their enemies.

31. Priyamvada's reference to the *mṛgapotaka* (fawn) is said to indicate the birth of a son to Shakuntala through the *gāndharva* marriage.

Scattered throughout the play are the most delicate touches of courtesy and crystals of wisdom that have almost become proverbial in validity and currency. The Sanskrit language is essentially a language of courtesy, delicacy and sensitiveness; the omnipresence of the passive is an indication of the genius for courtesy it has. Note what a delicate compliment Anasuya pays to the King: *katamo vā virahaparyutsukajanaḥ kṛto deśaḥ*?[8] She could ask him: Which country do you rule? Note how the sage Maricha presents Dushyanta to his wife's favour by telling her: "*putrasya te ranaśirasya ayam agrayāyī.*"[9] The King talking to the sage calls his wife the sage's servant: *ājñākārī*. In the joy of reunion Kanwa is not forgotten; Galava is sent to inform him of the happy tidings though he knows. In Act 4, after giving advice to Shakuntala: "*Śuśrūṣasva gurūn,*" etc., Kanwa shows ineffable courtesy to Gautami: "*katham vā Gautami manyate?*" Courtesy to human beings is understandable, but Kanwa's appeal to the creepers, etc. to give Shakuntala leave to depart is the very pink of courtesy; courtesy is not the word; it is a profound awareness of the unity of life. In bird and beast and tree and man it is the same life

> that impels
> All thinking things, all objects of all thought
> And rolls through all things.

The King divests himself of royal paraphernalia when he gets into the penance grove. Even in love his delicacy is admirable:—

> Love's feeling is more soft and sensible
> Than are the tender horns of cockled snails.

He says: *sadayam sundari gṛhyate raso:sya; sadayam*[10] is the word. In Act 6 too occurs the same paradisal word: *pītam mayā sadayameva ratotsaveṣu*. He tastes love's nectar more delicately than a bee and embraces the flower of youth more caressingly than the loving gale. "*Muhuranguli...na chumbi-*

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[8] What land has been rendered [full of] people forlorn on account of separation [from you]?

[9] Of the van of your son's army this [King] goes in the very front.

[10] Tenderly. [But the English word does not convey the undertone of "compassion" which the Sanskrit word has. The whole phrase and that in the next sentence refer to kisses.]

tam tu"[11]—is the very ceremony and holy observance of love's rite even when hot passion is knocking at the heart. It is the provocative denial in act though tempting in thought. "*Pratishedhāksharaviklavābhiramam*"[12] can only be matched by "*avyaktavarnaramaṇiyavāchaḥ pravṛttin*"[13] for a kind of shy budding beauty.

Of course there are improprieties like Dushyanta's observation about Shakuntala to Priyamvada, another woman: *stanavepathum janayati*, just as there are anachronisms like Dushyanta's capital being called Hastinapura. But *sarasijamanuviddham śaivalenāpi ramyam*;[14] these do not touch the poetic ripeness of the *Śākuntalam*. Its beauties of simile, of phrase, of description, are legion. Not the least is the budget of proverbial sentences:—

1. *Atisnēhaḥ pāpaśankī.*
2. *Satām hi sandehapadēṣu vastuṣu pramāṇam antaḥkaraṇapravṛttayaḥ.*
3. *Arthohi kanyā parakīya eva....*
4. *Sarvah sagandheṣu viśvasiti....*
5. *Manorathā nām tataprapatāḥ.*
6. *Prāyaḥ svam mahimānam kshōbhāt pratipadyate hi janaḥ.*
7. *Kāmī svatām paśyati.*[15]

"*Ramyāni vīksya...*"[16] has become a very Bible of æsthetics, as "*Satām sandehapadeṣu...*" has become a very decalogue of ethics. "*Chināmśukamiva ketoḥ prativātam niyamānasya*"[17] and "*svahastadhṛtadandamivātapatram*"[18] bear out the justly praised expertise of Kalidasa in similes. *Dhanyāḥ*

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[11] Verse 23 in Act 3. It speaks of how Shakuntala gently turned away from the King's kiss, and he bore it, though he had already raised her face.

[12] Charming in the perplexity and faint words of denial. [Epithet applied to Shakuntala's face in the verse referred to in the previous note.]

[13] With essays to speak made charming by imperfectly uttered syllables. [Epithet applied to children.]

[14] A lotus is lovely even when entangled in mossy weeds.

[15] Respectively:

Great love fears evil [for the loved one].

For the good, in matters of doubt, the authority [to be followed] is the impulses of their own inner consciousness.

A daughter, indeed, is another's wealth....

All trust in their own kind.

Hopes cast themselves over precipices [like waterfalls].

Generally beings are roused to their power by provocation.

The lover sees [a reference to] himself [in all things].

[16] Verse 2 in Act 5: When a being, though happy, grows melancholy on seeing charming [things] or listening to sweet words, indeed in his mind he remembers, without having previously known, affections of other lives, made enduring by feeling.

[17] Like the silk of a banner being borne against the wind. [The King says this of his mind speeding back to Shakuntala while his body moves forward away from her.]

[18] Like an umbrella the staff of which is carried in one's own hand [kingship is wearying].

tadangarajasā malinibhavanti"[19] has a place in any book of familiar quotations.

The play is polished and symmetrical. There is nothing immature or undeveloped or eccentric. The genius of Kalidasa is measured and ordered; there is a warm oneness about it. The *Śākuntalam* reminds one of everything that is young, growing, delicate and developing. It has fœtal richness and promise; it is the mounting sap of poetry. The gaunt and austere Motherhood on Hemakuta does not eclipse the warm juvenescence and the nubile lushness of the bower on the Malini, where the lovers are

Imparadised in one another's arms.

The freshness and the fragrance and newness of all that is the first and the earliest — the cooing of the earliest cuckoo and the first laugh of the *navamallika*, the spring of the year and the hum of bees, the first indistinct lisp of children and the harvest of a first kiss, of sprouted leaf and opening blossom and expansive motherhood, of young dawn and fresh dew and exquisite love, of baby innocence and the very simplicity of truth, of sexual congress, gestation and birth, of virgin soil upturned and the first showers of the year and the rich ears of corn and *śirīṣa* blooms, the fertile ooze of the Ashadha cloud and the lightning's dance.... The play is best epitomized in "*anāghrātam pushpam.*"[20] It is a fresh-blown flower, a sprout unplucked, an unpierced pearl, untasted honey, the fruition of great virtue. The poet offers unalloyed freshness and unstaled newness, the golden purity and unsophisticated vintage of love.

There be none of Beauty's daughters
With a magic like to thine.

The *Śākuntalam* is the crystal vase of innocence uncorrupted but mellowed by experience. Kalidasa's poetic maturity, like the heroine's *payodharavistārayitrukam yauvanam*, is reaching out to fresh experiences. The play is a dramatic and sensitive exploration of Innocence and Experience, of Freshness and Enjoyment, of Simplicity and Complexity, of Rejection and Acceptance, of Voyage and Discovery. The Forest can queen it over the City. The play is the union of opposites, the meeting-place of Earth and Heaven. The play is further the book of our origins — the *Bharatiya* land and people and culture.

But Kalidasa is so disciplined and confident of himself that he does not disturb us. The reader is

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[19] Blessed are they who are soiled with the dust from their [own sons'] limbs.

[20] Flower unsmelt. [The first two words of a verse in which the King describes Shakuntala.]

hugged in the arms
And nuzzled 'twixt the breasts of happiness

of Kalidasa's genius like *śaratchandramarichikomalam mṛnālasūtram rachitam stanāntare*.[21] Obstinate questionings do not distract. Even the rejection proceeds out of a curse and our questioning is forestalled. The poet does not tease us out of thought. That is his glory and his weakness. His one fault is that he has none in his spiritual and bright genius.

K. VISWANATHAM

TREASURE

Poet, who seeks for gold,
Dig deep down into your heart,
There you'll find wealth untold
Which by your art
You can transform
Into marvels of shape and sound,
Sunscapes whose dazzle can blind,
Countries and kings of the mind,
Rivers that lazily wind,
Broad seas unmapped and profound.

In your heart are quarries of grief,
They are rich with rarest ore,
Oh, add to your store
Of diamonds, rubies, amethysts, sapphires,
Stones yet more precious than these
Whose splendour surpasses belief.

Poet, who seeks for gold,
Dig deep down into your heart,
There you'll find wealth untold,
Beauty in manifold
Aspects of dream, shape, and sound,
Colour and song,
A faith that is strong—
Dig deep the heart's ground.

HERBERT BLUEN

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[21] [A necklace of] lotus-fibre, tender as the autumnal moon's rays, laid between the breasts. [The King recalls the lost Shakuntala as having worn one.]

HAWAII: DEMOCRACY AT ITS BEST

[TODAY when tensions prevail in so many places, it is refreshing and encouraging to turn to Hawaii, where people of many races live and work and study together in as near perfect harmony as is humanly possible. **Dr. Charles A. Moore,** of the University of Hawaii and the Editor of *Philosophy East and West*, describes the happy life of the people of these islands. Their example could well be followed by the world at large, and their remarkable achievement has been possible because they are able to think in terms of humanity rather than in terms of races, creeds and the like. In Goethe's challenging words: "Above all nations is Humanity." And, by the way, that is the motto of the University of Hawaii.— ED.]

HAWAII is the "living proof" that peoples of different races and creeds can live in harmony. Hawaii's cosmopolitan population consists of Japanese (35 per cent), Caucasian (25 per cent), Hawaiian and part-Hawaiian (18 per cent), Filipino (12 per cent), Chinese (6 per cent), Puerto Ricans, Koreans and Negroes, as well as Samoans and others from the Pacific. And yet, in Hawaii, harmony is the norm; disharmony the rare exception.

Hawaii is a unified (and an American) community—not merely a hodgepodge of disparate parts. We have a common way of life in Hawaii today and great mutual assimilation of the best from all racial sources. The culture of Hawaii is "rich, diverse, unique," providing without discrimination the fullest opportunity for everyone to differ, to give full expression to his own cultural and spiritual heritage—a true unity with rich and healthy human diversity. And that is the essence of democracy.

Equality before the law is recognized and lived in Hawaii without any deviation, of course, regardless of race, creed, place of origin, economic status, or any other circumstance. But the harmony which prevails in Hawaii is a matter of the spirit, in the hearts and minds of the people, not in legal or political requirements. The spirit of *aloha* has constituted the essence of Hawaii's unique way of life. This spirit cannot be expressed in any law, cannot be described in words, cannot be demanded of or forced upon any man, but it generates for all in Hawaii that "wonderful feeling of living like a man among men" which pervades the Hawaiian scene.

Perhaps nowhere in the world does practice fulfil ideals, but Hawaii very probably approaches this perfection more completely, more willingly and more naturally than any other society. The spirit of Hawaii is not one of mere tolerance. It is, rather, the spirit *and practice* of positive mutual respect, cordial equality and genuine fellow feeling.

This unique and remarkable spirit in Hawaii — and the social and cultural complex which implements and reflects it — has been widely recognized and praised.

Dr. S. Radhakrishnan, Vice-President of India :—

Hawaiians, Japanese, Chinese, Filipinos and Caucasians live there [in Hawaii] in perfect amity and friendship and, if only the spirit of Hawaii could be expanded to a world scale, many of our problems would disappear. Hawaii is a supreme example of a multi-racial society which is free from any colour prejudice.

...What prevails in Hawaii does not prevail in many other parts of the world. That is our difficulty.

President Dwight D. Eisenhower :—

Hawaii cries insistently to a divided world that all our differences of race and origin are less than the grand and indestructible unity of our common brotherhood. The world should take time to listen with an attentive ear to Hawaii.

In the Hawaiian Islands, East meets West...a unique example of a community that is a successful laboratory of human brotherhood.

Dr. Will Durant, noted American philosopher, commenting upon his experience in lecturing to a class at the University of Hawaii :—

Never before, not even in China, or Japan, or India, had I so keenly felt the narrowness of my perspective and the superficiality of my thinking....I shall consider no man a mature scholar henceforth unless he unites in himself something of the culture of both East and West.

Dr. Y. R. Chao, University of California, Berkeley :—

This [Hawaii] is the only place which has the advantage of being thoroughly Occidental in its outlook and of having, on the other hand, a considerable range of actual Oriental ways of living and thinking in its midst.

Professor F. S. C. Northrop, Yale University :—

To understand the East, more than the reading of books is required. One must have before one for study the actual subject-matter to which the books refer....here where Chinese, Japanese and Americans move side by side as colleagues and students, the interest of one in the beliefs of the other is not merely natural and spontaneous but inevitable.

Dr. Gregg M. Sinclair, President Emeritus, University of Hawaii :—

In Honolulu, the Orient is a living reality.

DR. HERMAN B. WELLS, President, Indiana University:—

The University of Hawaii is a natural, ideal place for an international, inter-cultural programme.

MR. D. HENRY THIAGARAJ, graduate student from Madras Christian College, now associated with the United Nations in New York, after one year in Hawaii:—

Hawaii will eventually be making...to the whole world a contribution for a democratic community where there will be genuine freedom to individuals, free from prejudice, hatred and discrimination. The Islands of Hawaii blend various veins of blood into one stream of humanity as a living example of the one family of man. Nowhere else are people so racially mixed through social intercourse and marriages that they become integrated into one community.

U. S. FEDERAL JUDGE GUS SOLOMON:—

It is part of the Hawaiian culture to judge each person on the basis of his own worth. Here Caucasians and Orientals — people from the Mainland, as well as from Europe and Asia — have lived and worked together in peace on the basis of mutual respect and dignity.

YAAKOV AVNON, Consul General of Israel, Los Angeles, California:—

Never in my world travels has the spirit of hospitality and brotherhood been as truly evident in any place I have visited as it was in Hawaii.

MR. BENJAMIN MKAPA, representative of Tanganyika at the recent Afro-Asian Student Conference at the University of Hawaii:—

In Hawaii you feel that the person next to you is an individual. You are not conscious of racial differences as in my country.

No listing of the actual facts of social practice and human attitudes which constitute this remarkable spirit and culture could do justice to the ideal which is realized therein, nor could any list of facts adequately describe the spirit which pervades Hawaiian life. Perhaps it is advisable to cite some such facts, however, to give substance to such glowing tributes as those just mentioned, to *describe* Hawaii and to give evidence of the extensive, serious, and genuine interest which Hawaii has and expresses in Asian cultures as well as Western — in this obvious bridge between Asia and the West.

First there is the University of Hawaii, whose revealing motto is "Above all nations is Humanity," and which in all its activities succeeds remarkably in living up to this ideal. There are also many prominent and active cultural and educational organizations in Hawaii, most of them of international repute, which are devoted exclusively to the promotion of

knowledge about the several Asian and Pacific cultures. Japanese and Chinese language schools also contribute to this interest.

The day-to-day activities of the people of Hawaii, of all races, reflect the spirit of the Hawaiian way of life most effectively. Here we find incontrovertible evidence of normal and natural racial harmony, racial and cultural intermixture and mutual respect and co-operation among peoples of differing racial backgrounds, cultural patterns and religious creeds. To list merely a few of the facts, activities and events that fit into this picture of racial harmony, we note the following interesting items.

All schools — public, private and parochial — and all churches, hotels, restaurants, residential (with two small exceptions) and business areas, and public places and functions are fully open to the public, truly "integrated" — although we do not even use the word in Hawaii, where equality is taken for granted and where there is no segregation.

The lists of Hawaii's political officers — both elected and appointed — in the Federal, State and City Governments always include members of practically all races represented in the population. (Nor is there any evidence whatever of racial bloc-voting, which might be expected to exist.) The recent election following Statehood was typical. Hawaii elected a Caucasian Governor, a Hawaiian Lieutenant Governor, one Caucasian and one (the first ever) Chinese Senator and one Japanese member (the first ever) of the House of Representatives of the United States Congress. The Chief Justice of the State Supreme Court and the Attorney General of the State are both Japanese; the State Treasurer, a Chinese. Governmental Boards and Commissions are always cosmopolitan in personnel.

All major athletic teams — and there are many — are inter-racial in their make-up, even some which theoretically represent a racial group or organization.

Major business organizations — with a few exceptions — make a regular practice of including members of various races on their Boards of Directors, including all the major banks in the State.

"Religion in Hawaii is an amazing and deeply complex phenomenon." The religions — and sects and denominations — of Hawaii are many, Asian, Hawaiian and so-called Western: Buddhist, Confucian, Shinto, Taoist, Jewish and Christian (Catholicism and over thirty denominations of Protestantism). These many religions exist and function in mutual tolerance and respect — often in remarkable co-operation. Religious bigotry is unknown here. Religious freedom is complete. The entire situation is marked by significant fluidity. There is wide-spread free movement from one religion to another, and the various racial groups are represented in

nearly all the religions, and welcome in all.

Practically every civic, social-welfare, parent-teacher, alumni, neighbourhood and community group is widely multi-racial—as a matter of common practice.

Inter-racial marriages are extremely common, some 35 per cent during the past year, and increase every year.

The same equality of person and equality of opportunity is present in the economic area, where the prosperity of the rich and the high standard of living even for the non-rich are shared without any racial distinctions whatsoever. Success and failure are determined by personal capabilities, and do not depend on racial backgrounds.

In the professions there is remarkable and possibly all-inclusive racial representation, in law, medicine, the ministry, teaching, nursing, engineering, accounting, etc.

The distinctly cultural life of Hawaii is also multi-racial. Throughout the year there are pageants, festivals, ceremonies, dramas, movies, music, television and radio programmes in Asian and Western languages, dances, beauty contests, architectural displays, garden exhibits and many other events which bring to light the richness of Asian as well as Western cultures and which represent in their own way the racial harmony and the mutual interests and respect of the peoples of Hawaii. The blend of East and West reaches into all facets of life in Hawaii for the enjoyment and edification of all.

Perhaps even more important than these specific and identifiable activities is the over-all day-by-day, event-by-event, almost moment-to-moment—but unidentifiable—interrelation of all the peoples of Hawaii at work, at school, at play, in a cordial intimacy that represents the very best in human relations. Racial harmony is the normal, the expected; any deviation from this pattern, most unusual and unexpected.

This glowing picture does not mean that perfection reigns in the social relations of even this Paradise of the Pacific, as Hawaii is often called. While the actual is close to the ideal of human relations in Hawaii, there are exceptions. There are discrepancies, some misunderstanding, perhaps some intolerance or lack of respect here and there. Not everybody in Hawaii has caught the spirit of the Islands, and newcomers have sometimes been long in letting the Islands revise their thinking to that of the spirit of harmony and cordiality. In the social area, in the area of human relations, tolerance and respect seem to be almost universal. In the economic sphere, however, until significant progress and improvement

developed recently, it was difficult for Asians to reach the top positions on plantations, in banks, in government, and in other areas of economic and political activity. In the political sphere, this has now passed, and in the economic sphere the equality of opportunity which one would expect in Hawaii is now an actuality and has been fulfilled in great prosperity for the sons and grandsons of Asians who came to Hawaii penniless.

In Hawaii, even today, certain clubs are exclusive; there are cultural groups representing the various racial traditions somewhat exclusively; there are racially distinct Chambers of Commerce (although a Japanese is President of the Hawaii State Chamber) — and undoubtedly other deviations from perfection exist. Hawaii prides itself, however, on the fact that, though perfection is impossible anywhere, especially perhaps in human relations, that ideal is perhaps most closely approached in Hawaii of all areas of the world and that continued progress is being made. It would be naïve and a vast oversimplification to say that all is perfect in Hawaii. Realistically, we know that "there are bound to be individual violations of the code of social harmony." It is indispensable, though, to recognize the operation of personal factors in what is often charged to racial discrimination. This has long been true in the economic sphere. Until recently, the Caucasians, who enjoyed economic superiority, were unquestionably "disproportionately competent" in these matters, and their superiority was based on no discrimination, even in this economic area, on the basis of race. There are inevitable exceptions to the fine human relations in Hawaii, then, but these are *exceptions* and in many instances the reason for what appears to be discrimination is not discrimination at all. With improvement in their capability, the Asians who came to Hawaii with nothing now rank on a par with all others — in every respect.

Social scientists cite many contributory factors to account for this almost unique achievement: "mid-ocean isolation," "equable climate," a relatively small land area, the limited population and certain economic and geographic aspects of the situation. All of these contributed to the final result, no doubt. To many, however, the chief cause is that wonderful though intangible spirit of *aloha* which was here when the White man and later the Asians came to these Islands — a gift of the Hawaiians to the new and future residents of these Islands, and now to the world at large. It is impossible to describe *aloha*, but it encompasses love, cordiality, respect, friendliness, welcome, and certainly the spirit of harmony among peoples. The spirit of *aloha* is the spirit of Hawaii and, whatever the other favourable factors may have been, it is unquestionable that these Islands

would not have developed into the greatest example of democracy on earth, a living embodiment of the idea of human equality and mutual respect, without the overpowering effect of the spirit of *aloha* in converting all to equal status as fellow human beings.

This is the destiny of the new State of Hawaii—the Aloha State. As Dr. Radhakrishnan said in the quotation cited earlier, if the spirit of Hawaii could be adopted on a world-wide scale, many of the problems of men would disappear. Hawaii's composite culture stands for all the world to see, and to emulate, as a living, breathing, irrefutable demonstration of the possibility of genuine democracy. This is the message of Hawaii for the world—and, to a large extent, the world's only hope.

POSTSCRIPT

It is the personal conviction of the writer that neither the geographic, climatic and other "factual" conditions, on the one hand, nor the *aloha* spirit, on the other—alone or together—would have produced Hawaii's unique racial and personal democracy. A third and clearly an important factor may well have been the Asian peoples themselves and the highly developed and welcome cultural, philosophical and religious pattern of life which they brought with them. Their personal dignity and restraint, their family discipline, their law-abidingness, their almost instinctive interest in and respect for education (some parents saw as many as ten children through college although they had had little or no education back home), their high degree of moral character and religious seriousness, their gentleness (still famous here on the part of nurses of Asian racial descent), and even the attractive femininity and exotic beauty of many Asian women and girls—these traits must have played an important part in the Asians' being accepted into the Hawaiian complex and in their winning their place in and contributing significantly to Hawaii's new and unique culture. All three of these sets of circumstances were present and all were important, but surely not the least of these was the highly developed cultural background of the Asians themselves.

CHARLES A. MOORE

EXISTENTIALISM

[**Dr. S. N. L. Shrivastava** has surveyed in his recent articles various schools of philosophical thought. He deals here with one of the most controversial, the new movement of existentialism, broad enough to include Christian theists and atheists. It stresses the subjective, upholding the doctrine that existence precedes essence. It lays emphasis on man's free choice and therefore accounts him fully responsible. The writer criticizes the denial by many existentialists of a moral law independent of and transcending man's choice. Beyond man there is a realm of eternal values and ideals, to overlook which deprives human life of its true meaning. In Lord Buddha's words, as the poet represents them in *The Light of Asia*:—

> Such is the Law which moves to righteousness,
> Which none at last can turn aside or stay;
> The heart of it is Love, the end of it
> Is Peace and consummation sweet. Obey!

—ED.]

NO PICTURE of the philosophical landscape of the twentieth century could be regarded as complete if it failed to depict existentialism in its proper place. This new movement of thought is fascinating enough, though as yet it has not so well established itself in the English-speaking countries as on the Continent. Opinions regarding existentialism range from regarding it as nothing more than a passing fashion in ideas to regarding it as a system of thought full and complete in itself. In this new movement of thought we find

> that something new is abroad, something that seems to threaten traditional values in a more overt way than anything in literature since Nietzsche, and yet that gives signs, as indeed he did, of offering new values of its own making.[1]

The animating impulse of the existentialist movement is often described as a revolt of life against the dominance of ideas or abstract truths and the formulation of philosophy from the standpoint of the actor and not from that of the spectator. To the critics existentialism appears to be just one more drift towards the irrationalism so common these days, an undue disparagement and condemnation of thought, which has always been man's only means of philosophizing, existential philosophizing included. The existentialists discriminate "concrete truth," which they claim to be their brand of truth, from "abstract truth," which is the label they would put on the truths of all other philosophies save their own. What else

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[1] E. L. ALLEN: *Existentialism from Within*, p. 1.

but thought, I should like to ask, makes this distinction—or any "distinction" whatsoever, for the matter of that? I should not be considered to be adopting an adverse attitude at the very outset towards a school of philosophy which I am going to describe, but I have a genuine difficulty which I cannot help expressing in connection with the existentialist discrimination referred to above. To me the very propriety of giving currency to the phrase "abstract truth" seems questionable. A truth, if it be truth at all, must be about things, actualities, or it is no truth but error.

Once thought is denied its capacity to reveal reality, to render intelligible all that there is in life or in existence, there can be no business left to philosophy save the one dismal one of winding up its business. You may interpret life from the standpoint of the actor or from that of the spectator or from any other standpoint you like, but if your interpretation is intelligible at all, it can only be so in terms of the basic categories of thought. Of course, a new system of philosophy may shift its emphasis from one set of concepts to another or give currency to a new set of structural concepts in the field, as science also is doing at the present day, but it cannot move away altogether from the foundational principles of intelligibility, which must always remain the same.

Yet it is against what it has dubbed "a philosophy of pure thought" that existentialism has posted itself.

> A philosophy of pure thought [wrote Sören Kierkegaard, the Danish thinker who inaugurated the existentialist movement] is for an existing individual a chimera, if the truth that is sought is something to exist in. To exist under the guidance of pure thought is like travelling in Denmark with the help of a small map of Europe, on which Denmark shows no larger than a steel pen-point — aye, it is still more impossible.[2]

Kierkegaard was the first man to voice his protest against the great systems of philosophy just at a time when the Hegelian Idealism had reached its highest peak of ascendency. What Kierkegaard, in his attack upon speculative philosophy, sought to bring into clear relief was the fact that the massive systems such as the Kantian analysis of the mind or the Hegelian, of the evolution of thought and history, left untouched those individual decisions on which the real course of events depends—the anxieties and tumults in the human soul, the conflicts and tragic dilemmas, the agonies and perilous adventures of faith into unknown territories. The universal concepts which were applicable to *things*, to objective exis-

[2] KIERKEGAARD: *Concluding Unscientific Postscript*. Trans. by DAVID F. SWENSON and WALTER LOWRIE, p. 275.

tence, were not applicable to *man*, to his inner, essential reality, his individuality. "Truth is subjectivity," said Kierkegaard. It was in the inner or the subjective region of the soul that man encountered God and understood his relations with Him. The philosophers and scientists of his time, Kierkegaard thought, though most of them were devout Christians, had depersonalized God into an Absolute or had objectified Him as thought.

Why this emphasis on subjectivity? Philip Mariet, explaining the subjectivist trend in existentialism as resulting from the social circumstances of the times, writes:—

> There can be no doubt that the social circumstances and the prevalent moods of defeated Germany — indeed of Central Europe generally — in the 1920's were fertile soil for the seed of subjective absolutism. Extreme disillusionment prevailed as to the political and social systems upon which men had previously relied, and their discredit extended to all cults and systems of objective thinking that had been associated with them. In such circumstances men try to get back to the roots of their knowledge in search of a more secure basis of life. They are ready to question the authenticity of all the beliefs, principles and institutions they find around them, and much more willing than in better times to seek for the truth in subjective and psychological spheres.[3]

There seems to be nothing improbable in the suggestion that objective social circumstances may have given the "inwardizing" turn to existentialist thinking. It has to be admitted that the rôle of social conditions in shaping philosophies is by no means insignificant. It is also the mechanized character of modern civilization, which annihilates man's individuality, that has led the existentialist philosophers to accentuate the inner reality of man. Karl Jaspers, a leading German existentialist thinker, in his book called *Man in the Modern Age*, offers a powerful indictment of the progress of contemporary civilization with its ever-growing reliance on the objective criteria of thought and its corresponding ever-deepening ignorance of the real nature of human existence. "The sclerosis of objectivity is the annihilation of existence"—this celebrated statement of Jaspers sums up the existentialist protest against the swamping of the essential subjectivity of man by the objectivist concepts of thought and the complete surrender of his soul to a mechanized and technological civilization.

The existentialists can be divided into two camps: the Christian theists, including Kierkegaard, Karl Jaspers and Marcel Gabriel, and the atheists,

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[3] Introduction to SARTRE: *Existentialism and Humanism*, p. 10.

in whose group we may put Heidegger and Jean-Paul Sartre. The common platform on which both of these groups meet is the doctrine that existence comes before essence, or that we must begin with the subjective.

That existence precedes essence is the cardinal principle of existentialism and one which has given the name to the movement. This principle, which is applicable to man, is best understood when contrasted with its opposite principle, *viz.*, that essence precedes existence, which is applicable to material objects. In the case of a material object, say, a paper-knife, one cannot suppose that it has been brought into existence without its essence, *i.e.*, the manner in which it is made and the definite purpose for which it is made, etc., first existing in the mind of the artisan who made it. In the case of all material objects essence precedes existence. In the case of man also, according to the theists, the individual, before he is brought into existence, exists in the mind of God or his essence is there in the mind of God. But the atheistic existentialists like Heidegger and Jean-Paul Sartre say that this is not true of man. Man at first simply *is*, or exists, before he becomes anything by which he is definable. This is how Sartre explains the principle:—

> We mean that man first of all exists, encounters himself, surges up in the world — and defines himself afterwards....He will not be anything until later, and then he will be what he makes of himself. Thus there is no human nature, because there is no God to have a conception of it. Man simply is....That is the first principle of existentialism...man primarily exists — that man is, before all else, something which propels itself towards a future and is aware that it is doing so. Man is, indeed, a project which possesses a subjective life, instead of being a kind of a moss or a fungus or a cauliflower. Before that projection of the self nothing exists; not even in the heaven of intelligence: man will only attain existence when he is what he purposes to be.[4]

The next principle of existentialism, a necessary corollary to the first, is that the entire responsibility for what man makes of himself is squarely on his own shoulders. He makes himself what he is by his own choice, and in making a choice he makes one not only for himself but for all men. Further, what he chooses he values, and thus by his choice he commends its valuableness to everybody. The existentialists reject outright any suggestion of a realm of fixed and eternal values. Man, according to them, is himself the creator of values. This is what has given its distinctive flavour to the entire ethico-religious attitude of existentialism.

Connected with the principles formulated above are the typical existen-

[4] *Ibid.*, p. 28.

tialist concepts of "Anguish," "Abandonment" and "Despair." It has been pointed out above that it is the individual who makes the choice, and he makes it not only for himself but for all people. Thus in making a choice in all crucial circumstances, man experiences a profound responsibility, the responsibility of giving a value to what he chooses and thereby also commending its value to others. This is what the existentialists call "anguish." Kierkegaard called it "the anguish of Abraham." Ever in anguish, man seeks for secure bases of his conduct either in the commandments of God or in the existing ethical systems. But he knows not with certainty whether God exists at all or whether the so-called commandments of God are really His. The moral rules of existing ethical systems also cannot decide anything for him with certainty. That is why he finds himself "forlorn," "abandoned," solitary, with nothing to fall back upon, either within him or without him. Man decides *for himself*, and cannot but do so, without obtaining a sanction for his action from anywhere, *i.e.*, man is free or man *is* freedom. "We have neither behind us, nor before us in a luminous realm of values," says Sartre, "any means of justification or excuse." But man has to work within limitations, within the sum of probabilities which render his action feasible. This is his "despair."

Omitting details—which I have perforce to do within the limited space of this short and by no means complete article—if I am asked to state the cardinal principle of existentialism, the common thread which runs through all its varied forms from Kierkegaard to Sartre, I would say that it is the insistence on the unique ontological structure of the essential and inner reality of man and his utter freedom.

Kierkegaard set the ball rolling. He went only so far as pointing out that Hegel's all-embracing speculative philosophy had failed to do justice to the reality of the human individual. But he did not elucidate the principle of the structure of the inner man in its proper existentialist setting. Kierkegaard's primary interest was not a theoretical but a practical one, that of guiding man in the conduct of his life.

Heidegger works out with a fullness of detail the ontological structure of what he called *Dasein* or man in his inner reality. Heidegger brings out the features of *Dasein* by contrasting it with things which are not *Dasein*. Things which are not *Dasein* are *vorhänden* (literally, before [one's] hand), that is, objectively given, and, in the case of such tools made by man as the utensils, they are *zuhänden*, close at hand or in readiness at one's disposal. A second characteristic of *Dasein* is expressed by Heidegger by saying:—

> *Dasein* is always my own *Dasein*. It cannot be ontologically grasped as the case or the example of a genus of beings, as can be done with things that are *vorhänden*.

A third mark distinguishing *Dasein* from things which are *vorhänden* is that, while the latter have special qualities or an ascertainable "essence," the characteristics of the former are not qualities but "possible ways of Being." *Dasein* does not express "essence" but its Being—Being-there (literally, *Da-sein*).

Jean–Paul Sartre also, in his *magnum opus, L'Être et le Néant,* now available in the English translation as *Being and Nothingness* (Methuen), mainly discusses the nature of human consciousness and the world in which it is involved. Here he brings out his concept of the essential nature of man as the non-positional, non-thetic, pre-reflective Consciousness, the "for-itself" or *pour-soi* which is ever distinguishable from, though ever dependent upon, the object, the "in-itself" or the *en-soi*.

It has not been possible for me here, within the limits at my disposal, to dwell on anything more than the point of view in general of existentialist philosophy. I shall now close this brief article with a word on the ethico-religious implications of existentialism—that aspect of its philosophy for which existentialism has come to be regarded as the *enfant terrible* of contemporary thought.

It has already been pointed out that there are two camps in existentialism, the theistic and the atheistic. Of the atheistic and the anti-ethical phase of the movement, Sartre is taken as the accredited mouthpiece. E. L. Allen, in his book *Existentialism from Within,* has shown disagreement with those who hold that Sartre has no ethic whatsoever. The critics of Sartre, Allen argues, base their views on the fact that Sartre in his novels has portrayed the obscene and the morbid side of life. But the critics, says Allen, miss the point that Sartre draws the attention of his readers to the choice of the obscene and the morbid as illustration of inauthentic living. By presenting these realistic accounts of lust and greed to his readers, Sartre really intended to drive them into revolt against them. It may be so, though one cannot but wonder whether the readers of the obscene and the morbid do really derive the lesson which, according to Allen, Sartre intended them to derive. The real danger to ethics, to my mind, comes not from Sartre's novels so much as from his doctrine that "One can choose *anything* but only if it is upon the plane of free commitment,"[5] coupled with his denial of a realm of eternal values and ideals from which man must derive the sanction for his conduct and of the existence

[5] *Ibid*, p. 54. The italics here are mine.

of God. Sartre has himself sought to defend his position against the charge of unethicality by pointing out that he has not advocated irresponsible action but action with "responsibility." But nobody can ever have any sense of "responsibility" without the antecedent acceptance of certain moral principles and values rooted in the *a priori* of the moral consciousness. It is our "commitment" to the *a priori* of the moral consciousness which stamps an action with a moral quality.

S. N. L. SHRIVASTAVA

LOVE IN PERSPECTIVE

Love in whatever form or degree never disappoints
As long as it does not end in itself,
But expresses Divine Love within and between us.

It is only when embraced in Divine Love
That human love receives perspective — becomes perfect,
And human relationships are simple and beautiful.

Human love only purifies the soul
If it derives from spiritual growth — of each one of us —
Into the understanding of the love of God.

NETTE BOSSERT

THE ETHICS OF JEWRY

[**Mr. George Godwin** is an old contributor and needs no introduction to our readers. In this interesting article he examines the elaborate code of law of the ancient Jews, an expression of the Mosaic Law, and therefore considered divinely revealed and not to be altered by man. This became its weakness and was no doubt responsible for its increasing rigidity and emphasis on the formal and technical side. And yet it contained much that was noble and there is evident a sincere and almost passionate desire to do justice by taking elaborate precautions against any possible miscarriage. The author concludes with a reference to the trial of Jesus, "a massive act of injustice."— ED.]

DURING a recent attempt to examine as a judicial procedure the trial of Jesus, I had occasion to acquaint myself with the doctrines of the Jewish Law, about which an English lawyer has ordinarily no occasion to acquire knowledge. This brought me to the writings of one who might be styled the Jewish Justinian, namely, the Talmudist sage, Maimonides.

It was thus that I became aware that for all Jews law and religion are almost interchangeable terms.

Maimonides makes this abundantly clear:—

> Every Israelite, whether poor or rich, healthy or sick, old or young, is obliged to study the Law; and even if so poor as to be maintained by charity, or beg his bread from door to door, and have wife and children, he must devote some time to the daily and nocturnal meditation of it, for it is said "Thou shalt meditate therein day and night." (*Joshua*, I. 8)

The learned sage then proceeds to ask: "How long ought a man to pursue the study of the Law?" and, answering his own question, concludes: "Till death."

If, then, one attempts to judge the judges who tried Jesus, one must know something of the Code of Law by which the High Court of the Sanhedrin, sitting as a criminal court, was bound.

The Law of the Jewish Commonwealth consisted of a systematic collection of law, or commentaries and decisions developing and elucidating the Law of the Twelve Tables, as given to Moses on Mount Sinai, purportedly by God, and as elaborated in the Pentateuch. This Law was oral, and transmitted by word of mouth from generation to generation by the learned doctors and sages.

The Law might be, and indeed was, widely interpreted. But it could never be changed, for it had been divinely given for all time. A single injunction (*Deuteronomy*, IV. 2) is unequivocal: "Ye shall not add unto the

word which I command you, neither shall ye diminish ought from it." Now, all other jurisprudences reveal the normal processes of growth and change: only the Law of Moses remains static and unchangeable. That is both its strength and its weakness.

The *Mishnah*, which forms part of the *Talmud*, is the *corpus juris* of the Mosaic Law. It is an orderly collection of the Oral Law (*Torah*). The *Talmud* includes a commentary upon the *Mishnah* in the form of decisions and interpretations made by the doctors and sages. These are known as the *Gemara*, of which the above citation from Maimonides is an example. The foundation of the *Gemara*, then, is the Oral Law. It had the same force as law as the decisions of an English judge in the interpretation of a Statute.

The process appears to have been as follows: The Oral Law was first committed to writing about the second century A.D., by which time it was, in the words of Dr. H. Danby, its translator into English,

> a deposit of four centuries of Jewish religious and cultural activity in Palestine, beginning at some uncertain date (possibly during the earlier half of the second century B.C.) and ending with the close of the second century A.D.

The *Gemara* is, put simply, a collection of the opinions of the sages upon the Mosaic Law. It is heterogeneous and without logical order. It is often confusing for the student, and sometimes in its servitude to the letter, pedantic to the point of absurdity.

The written law, that is to say, the law as set out in the Pentateuch, was split up by the doctors of the Law into 613 precepts, 365 of which were negative or prohibitive, and 248 affirmative, touching those things necessary to be done.

The application of these precepts, their correct interpretation, produced many problems for the solution of the sages, whose sole purpose was not to make Law, but to interpret Law as divinely ordained. Consequently the Law was sacrosanct and unchangeable for all time. Thus there evolved the legal findings of the prophets and sages upon which rested the decrees of the Sanhedrin, the highest court of judicature, and the decisions of the judges and the expositions of the doctors of the Law. These last resemble the Rescripts of the Roman Emperors and the *responsa prudentium*. In a sense, they were not altogether unlike the Law Reports of the present-day British and American courts.

These subsidiary judgments and interpretations, which made up the Oral Law mentioned, were first committed to writing in the second century A.D. by the great Jewish scholar Rabbi Judah Halkadosh. This great com-

pilation has been justly named the Pillar of the Law. It covers all themes dealt with in the Pentateuch, and also rules and ordinances regarding almost every human activity. They were known as the Hedges of the Law, and were designed to preserve it unchanged and intact. If for the word "hedge," which suggests merely a defined boundary, one substitutes the word "fence," the expression acquires a plainer meaning.

Though the *Mishnah*, as written compilation of the Mosaic Law, was not in existence at the time of the trial of Jesus, the Oral Law—the Tradition—to which it gave the form of a written word, was already well established. The Jewish Law, as later set forth in the *Mishnah*, is the Law which bound the High Court of the Sanhedrin which tried Jesus.

What one must now ask is this: What was the Jewish concept of Justice?

Justice in the Jewish criminal court was sustained by four cardinal principles: precision of indictment, public trial, freedom of the accused in his defence, rigid rules of procedure. The rules laid down in the *Mishnah* can bear comparison with any other system of law for their high morality and concern for justice. For example, the *Mishnah* forbids the secret interrogation of an accused by a sole judge, either before or after indictment. "Be not a sole judge, for there is no sole judge but one."

The Jewish criminal law was characterized by rules of procedure of absolute rigidity. They were designed, to a degree unknown in any other jurisprudence, to protect the rights and interests of an accused. This is but one of the several admirable aspects of the Jewish criminal law.

The indictment was unknown. A charge was preferred by witnesses. Evidence was classified under four heads—vain testimony, standing testimony, equal or adequate testimony and the testimony of them that agree together. The first was not accepted without corroboration; the second was admitted only provisionally; the third was required to be complete. The slightest disparity was deemed sufficient to invalidate the testimony.

In capital cases the form of oath prescribed for witnesses was a noble injunction in the following terms:—

> Forget not, O witness, that it is one thing to give evidence in a trial as to money, and another in a trial for life. In a money suit, if the witness bearing shall do wrong, money may repair that wrong. But in a trial for life, if thou sinnest, the blood of the accused and the blood of his seed to the end of time, shall be imputed into thee.

In capital trials the witnesses were subjected to a rigid procedure, thus: "In what week of years? In what year? In what month? In what place?"

Then: "Do ye recognize him? Did ye warn him?" "The more a judge tests the evidence," runs the *Mishnah*, "the more is he deserving of praise."

A few words about the procedure of the Jewish court.

There were no advocates. After witnesses for the prosecution had been heard, the court heard evidence for the defence, including the accused himself.

All offences against the Law were divided into four categories: criminal actions resulting from constraint, from error, from pride, from "High hand." An example of the first would be that of a woman violated; of the second, error based in ignorance; of the third, the giving of judgment or legal decision without authority; of the fourth, contempt for morality.

Punishment was governed by four considerations: the magnitude of the offence, the facilities for its commission, the temptation and frequency. The greatest crime, it was held, was that which caused the greatest injury, and it carried the heaviest punishment. In practice the death sentence was rarely inflicted and was greatly abhorred. A court that inflicted it once only in seven years was considered to be a "bloody court." The sentence was prescribed for corruption of the faith, heresy, idolatry, adultery, incest and murder. That is the order in which Maimonides places these offences.

There were four methods of execution, namely, stoning, burning, beheading and strangling. Crucifixion had no place in the Jewish methods of execution, a fact that may well come as a surprise to many Christians in our day.

Throughout the Jewish legal writings one is conscious always of an abhorrence for injustice and a preoccupation with safeguards against any miscarriages. This is brought out in a dramatic way by the rules enacted to safeguard against a miscarriage of justice after sentence of death. The *Mishnah* describes the procedure.

The accused has been sentenced and led out for execution. Thus the *Mishnah*: In the meanwhile an officer is to stand at the door of the court with a cloth in his hand; another, mounted on horseback, follows the procession so far, but halts at the farthest point where he can see the man with the cloth. The judges remain seated, and if anyone offers himself to prove that the condemned man is innocent, he at the door waves the cloth, and the horseman instantly gallops after the condemned and recalls him for his defence.

A further precaution against a miscarriage of justice was taken. The condemned man was provided with a pike and conducted by an officer of the court. From the pike a banner fluttered to attract the attention of

anyone passing who might, perchance, know of grounds for clemency.

These precautions are notable as evidence of the scrupulosity of the Jewish law, and of the profound, almost religious, veneration of the Hebrew for justice.

It is possible from the writings of the learned Talmudist, Rabbi Judah to get a fairly clear picture of a criminal trial in those days.

> There were [he tells us] three [scribes]: one wrote down the words of them that favoured acquittal, and one wrote down the words of them that favoured conviction, and the third wrote down the words of both of them that favoured acquittal and of them that favoured conviction.

These, obviously, were measures taken to ensure accuracy.

The President of the Court sat at the centre of a court arranged like the half of a round threshing floor so that the judges could see one another. At the side of the President sat the Ab Beth Din, the "Father of the Court," and beside him sat the sage. Facing the judges sat three rows of "disciples," that is, students of the Law studying under the sages. If an additional judge was needed, a student took his place on the bench. The accused stood at the centre, facing the President.

There were no advocates, as we understand that term, but, even so, advocacy on behalf of an accused was a regular feature of a criminal trial. The "Bar," if that term is permissible, was composed of the disciples, or students studying under the sages. According to the *Mishnah,* the procedure was as follows. A student desiring to be heard rose and "said 'I have somewhat to argue in favour of his acquittal.'...If there is ought of substance in his words they listen to him."

The accused was also heard in his own defence. After a conviction, which was arrived at one day after trial, the sentence was pronounced. The court was composed of no less than twenty-three judges, and where the division of opinion as to guilt was equal, further judges were called in until a majority verdict, one way or the other, was arrived at.

What, then, would appear to invalidate sometimes a system of law with so much of nobility in it? It was, I think, the Jewish weakness for hair-splitting, for mistaking the trivial for the important, for what looks uncommonly like a lack of common sense in the learned pedants of the schools.

One example will assist the reader to understand something of the preoccupation with forms and words.

Blasphemy was the crime of crimes in the Jewish jurisprudence. It was punishable by death. "The blasphemer," says the *Mishnah,* "is not culpable unless he pronounces the Name itself.... During the trial of one

so charged, the court never spoke the word. The witnesses were examined by the court by way of fictional names — thus: "May Jose smite Jose"— to obviate the use of the Name itself.

Great as were its virtues, the old Jewish law was the slave of form and procedure, rooted in the interpretation of the Mosaic Law. There was no flexibility. All was rigid, and to a degree that appears to us as pure pedantry. Just as the qualifications of the judges were so defined as to exclude large categories of worthy men on trivial grounds of objection, just as the court procedure was subject to cast-iron rules, so the place of trial was clearly prescribed. A trial conducted with all the proper forms laid down by divine authority might be invalidated if held in some place unauthorized by law. Thus, trials for life had to be heard in the Hall of Hewn Stone (Lishkath Ha-gazith) according to the *Talmud*. Only in that place was a sentence of death legal.

I think the most impressive characteristic of the Jewish ideal of Justice is its quality of mercy and scrupulous regard for the taking of evidence. Its defect, one would hazard, was a pedantry rooted in theological imperatives. It is a system deep-rooted in Mosaic authority.

These undoubted qualities make very perplexing the New Testament accounts of the trial of Jesus, for therein nearly every iron rule, as defined by the great teachers of the Law, and by the religion of the race, was cast aside in one massive act of injustice. It is not part of the purpose of this brief article to examine the probabilities of that matter. It is enough to indicate the quality and character of the Jewish code of ethics and how that code found expression in the Mosaic Law. Whether that Law was dishonoured throughout the trial of Jesus opens up another and complex subject.

GEORGE GODWIN

NEW BOOKS AND OLD

"AN OUTLINE OF A GREAT SUBJECT" *

VAST general surveys of literary epochs are usually the work of historians or academic teachers. That is doubtless the reason for the publisher's claim that "there has never been a book like *Literature and Western Man,*" which is offered as "a magnificent conspectus of what modern man has written since the Renaissance."

Neither assertion is quite true, but certainly, not since Ford Madox Ford's stimulating, if sometimes perverse (and now apparently forgotten), *The March of Literature: From Confucius to Modern Man* (Allen and Unwin. 1939) has a critical record of the comprehensive nature of Mr. Priestley's new book been published by one who is himself a distinguished creative writer.

Against Ford's closely printed 900 pages we can now measure this handsome, solid and well-printed volume. As a sound, sensible guide to what is really vital in European literature, with a shrewd glance at America, most readers will probably, and rightly, prefer Priestley. He has given us an outline of a great subject, written with the relish and appreciation, the vitality and the gusto, which H. G. Wells lavished on his seminal *Outline of History.*

The judgments are personal judgments, and are the better for being so. Many will quarrel with some of Mr. Priestley's estimates. For example: "... we must not forget Ford Madox Ford, whose war novels are his best," is a shockingly inadequate reference to the author of *Some Do Not* and its three great successors, and to the man who gave us among his sixty other books a novel such as *The Good Soldier.* The page allotted to a minor poet-librettist (Hugo von Hofmannsthal); the lines allowed to the melodramatic *feuilletoniste,* Eugène Sue; the space devoted to that sentimentalist of the Victorian nursery, Elizabeth Wetherell; all of these by comparison provoke a protest from the reader in search of stimulating guidance to unjustly neglected authors with something important to say to mankind.

Here and there, then, we have the impression that the name has been pushed in to avoid the criticism which would be automatically forthcoming if no mention at all were made of certain authors who deserve some attention in such a vast survey. Here and there, one feels that inadequate treatment may be worse than omission. To compensate, Mr. Priestley does certain authors proud, and these are not always the major figures. Brilliant pages on Shaw, a masterly summary of the German Romantic movement, and a most readable, enjoyable section on Dickens, are not permitted to swamp a shrewd, just estimate of the fundamental weaknesses of Rudyard Kipling as a writer, or to get in the way of adequate treatment of Manzoni and his masterpiece, *I Promessi Sposi.*

Mr. Priestley's flowing, lucid style, and the systematic arrangement of his book ensure that it will be read with enjoyment. In spite of the broad generalizations inevitable in such a work, few general readers, however much they know already, will not profit by studying this masterly record of creative

* *Literature and Western Man.* By J. B. PRIESTLEY. (William Heinemann, London. xi + 512 pp. 1960. 42*s.*)

writing from Caxton in 1476 to Thomas Wolfe, William Faulkner and Thomas Mann of our own time. An Appendix of brief biographies, and an Index of authors, titles, literary forms and specific topics add to its value as a reference book, though to readers who are used to the sensible convention of ignoring the definite and indefinite articles when arranging an index it will come as a shock to have to look for *The Talisman* under *The* along with hundreds of other titles beginning with the definite article, from *The Adventures of* . . . to *The Wound and the Bow.*

Literature and Western Man will provoke discussion and stimulate appreciation of books wherever it is read. If it leads to demonstrations by placarded students displaying notices, PRIESTLEY UNFAIR TO FLAUBERT, if it occasions a complementary thesis *Praise for Authors Ignored by Priestley,* so much the better.

And here it may be noted that one living author with a world audience is not included in the index — but his name will be found on the title-page.

F. SEYMOUR SMITH

Disjecta Membra: Studies in Literature and Life. By S. V. MUKERJEA. (The Indian Institute of World Culture, Bangalore. vi+334 pp. 1959. Rs. 13.00)

Rajaratna Satyavrata Mukerjea is cast in the large mould of administrators like the late Romesh Chunder Dutt, a distinguished Civil Servant who was also a versatile man of letters. There is something in the atmosphere, too, for places like Baroda are evidently congenial to such a balanced development of the administrator as a humanist! Shri Mukerjea was so good an administrator — he could so clearly see the mass of humanity behind the façade of the administration — that he was able to charge even a Census Report with something of the tremor of life.

The present collection of his essays reveals both the understanding civil servant and the fastidious "taster" of literature, Western and Indian. These are mostly "occasional" pieces, no doubt — reviews, addresses, reminiscences, reports. But the same personality, cultured, suave, urbane, wide-awake, well-informed, is revealed throughout. The range is as wide as the understanding is deep: literature in Assamese, Bengali, Marathi, English, French; vignettes of literary history as also essays in literary criticism; appreciations of individual writers like Tagore, Sarojini Naidu, Toru Dutt, Bezbaroa, Gide; the impact of existentialism, pre-Raphaelitism, Platonism, feminism; even, occasionally, controversy, though without a touch of rancour. The approach is sober and rather conventional, but there is no forbidding staleness or heaviness; on the contrary, there is, now and then, a ring of memorable statement: "Tagore has spanned, for India, the ages with his song"; Toru Dutt "was the first Indian feminist"; and so on. The long essay on "English Poetry in the Eighteen-Nineties" is a painstaking and perceptive piece of literary history and criticism, and is a gallant attempt to revive interest in poets like Ernest Dowson, Arthur Symons, Lionel Johnson and John Davidson. Shri Mukerjea's inquiry, "Indian Literature: What of the Future?" is a candid appraisal of the present and a bold projection of a possible future. He concludes the discussion with his "one and only prophecy": that the future will be with the dramatist. Accordingly he appeals to the Indian dramatist of tomorrow to avoid hackneyed themes and promiscuous music, to wield a sensitive language evolved out of common speech, and to essay adventurously dramas of the spirit somewhat in the manner of Tagore's *Dak Ghar* and *Mukta-Dhara.*

K. R. SRINIVASA IYENGAR

Australian Literature: A Critical Account to 1955. By CECIL HADGRAFT. (Heinemann, London. vii+302 pp. 1960. 25*s*.)

Mr. Cecil Hadgraft's volume might well be described as an honest attempt to answer the rhetorical question which so many Australian critics and lecturers are in the habit of asking themselves as a kind of preface to their observations —"Is there an Australian Literature?" With only 290 pages of text to cover the poetry, novels, short stories, essays and literary criticism of a hundred and fifty years, as well as the background against which they were produced, the author has not the space to delve very profoundly into individual works, but he does succeed in calling attention to all the most important writers and in providing an excellent introduction to Australian writing as a whole.

Some few years ago another Australian critic, Mr. Brian Elliot, pointed out:—

> Every nation that exists as a self-communing entity requires a mythology of some kind; when such a thing is not inherited, something must be done to create it.

The truth of this statement is driven forcibly home when one sees it in operation in the actual course of a country's literature. Mr. Hadgraft's timely study reveals very clearly that it was this need, conscious or unconscious, for mythology capable of expressing the history, characteristics and potentialities of a people growing into a distinct nationhood, which compelled the rapid developments in Australian literature during the last fifty years or so.

As was natural for a country with no "civilized" past, the earliest writing was concerned with immigration, settlement and life on the land; hence the realistic and often ironic stories and ballads of the cattle-drovers, ex-convicts, and "swag-men." Nevertheless, if we examine the output of the period, we can discern in the novels of such writers as Furphy, Richardson, Dark and White, and in the work of such poets as Brennan, Nielson, Slessor and Judith Wright, a distinctive common quality which can be said to constitute the Australian literary tradition; though, as Mr. Hadgraft rightly observes, it is in the sphere of poetry that the most outstanding achievements have been evident.

HOWARD SERGEANT

A Short History of German Literature. By GILBERT WATERHOUSE; continued to 1958 by H. M. WAIDSON. (Methuen and Company, Ltd., London. vii+168 pp. Third edition, revised, 1959. 15*s*.)

We heartily welcome this excellent revision of *A Short History of German Literature*, which at the same time gives testimony to the intense interest in present-day German writing. Moreover, readers will be particularly glad to see that substantial additions have been made by Dr. Waidson to Chapters VII and VIII, *e.g.*; on A. Stifter. Perhaps Hölderlin and Mörike, in view of their greatness as creative writers, could have been given a little more space.

The two new chapters on the twentieth-century literature (1890-1933 and 1933-1958) are also by Dr. Waidson, who in his recent penetrating book on *The Modern German Novel* (1959) has already proved himself a distinguished scholar in the field of modern German fiction. He rightly singles out Thomas Mann as "the best known literary figure" of twentieth-century Germany, whilst Rilke is called "the most discussed German poet of the present century."

Space (*cf*. G. Heym, etc.) was obviously a real tyrant to the author, but it is amazing to see the wealth of information, historical and literary, which has been most successfully condensed into this book. It is our great hope that in a

fourth, new edition some more space can be devoted to exciting technical experiments in contemporary German lyrical poetry. A most informative and guiding list of publications is added at the end as "an introduction to a second stage in the study of German literature." We have great pleasure in recommending this *Short History of German Literature* to the student and general reader strongly and warmly.

AUGUST CLOSS

Macaulay. By G. R. POTTER (Writers and Their Work, No. 116. Longmans, Green and Co., London. 40 pp. 1959. 2*s*. 6*d*.) Received through the courtesy of the British Council, Bombay.

This small booklet on Thomas Babington Macaulay was published appropriately to mark the centenary of the famous historian's death. The honest and gracious life of this "Sauric deity of English letters" has been immortalized in the biography by his nephew, Sir Otto Trevelyan; many others too have since written about Macaulay. Mr. Potter offers nothing new to the Macaulay admirer; nevertheless, yet another survey of Macaulay, however brief, is always welcome.

Macaulay (1800-59) had a brilliant academic career, entered politics while still young, came to India as a member of the Supreme Council of India, played a leading part in instituting English studies in India, returned to England to devote the rest of his life to writing the celebrated *History of England since the Accession of James II*, and passed away in honour and fame. Mr. Potter traces in brief this happy life, touches upon Macaulay's poems and essays, revealingly outlines his political life and feelingly describes the historian at work in his last days, racing against time to complete his *magnum opus*. The peroration is apt:—

> The twentieth century has not been entirely sympathetic towards the arch exponent of the Whig interpretation of history; his purple passages and rolling periods are out of fashion, many additions to and corrections of his masterpiece have been made. And yet in the long roll of English historical writing from Clarendon to Trevelyan only Gibbon has surpassed him in security of reputation and certainty of immortality.

One would wish to have, of course, a longer critical assessment of Macaulay than this miniature study from Mr. Potter's pen. It is not easy to compress into a few words such a large and magnanimous life, nor is it possible to put in a nutshell the manifold achievements of the man. But the aim of this series is only to stimulate the reader's interest in the author. Towards that end, Mr. Potter has succeeded with admirable efficiency.

PREMA NANDAKUMAR

The Art of Rudyard Kipling. By J. M. S. TOMPKINS. (Methuen and Company, Ltd., London. xiv+277 pp. 1959. 25*s*.)

For many years Kipling has been unfashionable. This is not the same as being unread, for Kipling's readers are still told in their thousands. But between the reading public and the intelligentsia a gulf of difference often exists. The former, looking only for entertainment, pronounce him a satisfactory author: the latter, interested in Kipling's ideas, regard him as unacceptable. Miss Tompkins's present book is the first to concern itself principally with Kipling the artist, not the thinker.

The real work of restituting Kipling's good name began with T. S. Eliot's fine essay, which introduced a choice of the poet's verse published in 1942; but it is Kipling's prose contribution which

Miss Tompkins concentrates upon. In Kipling the man there existed certain unlovely streaks. Aware of this, or of the hostility which he occasioned in many, Kipling left his own instructions to those who should write upon him:—

> Seek not to question other than
> The books I leave behind.

These instructions Miss Tompkins has observed and her only biographical interpretations are drawn from Kipling's own autobiographical sketches.

Since Max Beerbohm pilloried Kipling in his book of parodies, *A Christmas Garland,* there has been a tendency to regard his imagery as pseudo, sensational or glibly scientific. Much of such a criticism must still stand; but it is one of Miss Tompkins's good works that she helps us to see this imagery (whether valid or invalid) in a fresh light.

> If [she declares] we were to call this imagery "Jacobean," instead of simply "showy," we should be aware, even in its excess, of its likeness to the imagery which those leaping, forcible, all-experiencing minds fetched from too far off, or too near at hand, to please Doctor Johnson. It has not their intellectual quality, but it has their appetite. But there are also images, even in the earliest tales, of unquestioned appropriateness.

This is a point well made, a new sighting of the subject; and in such new points and new sightings this well-read, intelligent, objective book abounds.

DEREK STANFORD

Language of the Self. By FRITHJOF SCHUON. Translated by MARCO PALLIS and MACLEOD MATHESON. (Ganesh and Co., Ltd., Madras. xx+262 pp. 1959. Rs. 15.00; 30*s.*)

M. Schuon is one of the Western Orientalists who belong to the line of research in Indian philosophy adopted by M. René Guénon, and whose work has more than academical interest. In M. Schuon's opinion, although religions differ from each other, they have a common truth, "*gnosis* or *philosophia perennis*." He finds the highest wisdom in Shankara's thought and says that Shankara has accepted Ramanuja but at the latter's level. The world with its preoccupation with raising the standard of life may forget and lose the eternal wisdom, at its own peril.

Language of the Self consists of eleven chapters, in the last of which is explained how gnosis is the language of the self. Love, light, etc., which are attributed to God and which are forms of communication between God and the soul, are secondary to gnosis (p. 237). M. Schuon shows in a very interesting way how the several religious virtues can be related to the self and its gnosis, and how evil and suffering are due to man's lacking it. It is man's ego, the ontological "bubble" (p. 233), that is at the root of evil, and it can be pierced by spiritual life. All the ethical and spiritual forms of activity prescribed by the different religions are expressions of gnosis, its language.

Like M. Guénon, M. Schuon gives a new interpretation to the word orthodoxy: it is accordance with universal truth (p. 1). This is again what the Indian Sanatanists call *sanatana dharma,* the Eternal Religion or Law. (*Cf.* pp. 31 and 59). The book contains such fresh and new interpretations of many words used in religious literature.

Language of the Self is an interesting book of religious philosophy.

P. T. RAJU

An Analysis of Morals. By JOHN HARTLAND-SWANN. (George Allen and Unwin, Ltd., London. 208 pp. 1960. 25*s.*)

The source and origin of this book is betrayed by its statement that for Puritans

> ...the most important moral end was no doubt something like "conforming to God's will" — and this did not mean securing material happiness for yourself or others. But we need not bother ourselves with such eccentricities. It is not unreasonable to assume that we do know, within certain limits, what basic human needs are; and it seems rational to regard the satisfying of those needs as constituting the primary ends of conduct. It is thus these ends, in whatever particular way they are formulated, which have a good claim to rank as moral.

This is a measure of contemporary culture. You *assume* that you can account for all the phenomena in experience without mind, other than that conventionally accepted as known in man and doubtfully admitted to exist in animals. The author does consider the case of rescue and argues that the rescuer acts because he recognizes that it is *socially* important and that if he acts from sympathy, that is because sympathy is one of the factors responsible for maintaining that sort of conduct that most moral codes enjoin:—

> On rules relating to kindness to others, tolerance, truthfulness, fidelity and honesty there is a large area of agreement among the whole of mankind, simply because such rules are conditioned by basic human natural tendencies....

Can one possibly refrain from adding marks of exclamation? The author considers the case of slavery:—

> ...we might say that in pre-Wilberforce Britain it was not considered wrong to enslave black men, but that now it is so considered. this when we ask, futilely, "But surely slavery We only run into trouble on an issue like must be right or wrong *in itself?*"

After that, the deluge.

R. F. RATTRAY

Mythology and Possibility. By BASANTA KUMAR MALLIK. With a Foreword by T. R. V. MURTI. (Published for The Basanta Kumar Mallik Trust by Vincent Stuart, Ltd., London. xvii+226 pp. 1960. 30*s*.)

Shri Mallik has written several philosophical books before, *The Real and the Negative, Related Multiplicity* and *Non-Absolutes* and this is the last book to come from his pen. He died after a long illness in December 1958. Professor T. R. V. Murti, of the Banaras Hindu University, has written a Foreword to the present volume in which he admits that, like the author's previous works, the present book "makes difficult reading, owing largely to the subject-matter and to Mallik's peculiar use of technical terms." Clearly this is not a book for the casual reader, for even the amateur philosopher finds it "hard going." A complete chapter is devoted to what the author calls "The Absolute and the Cosmology of Gurdjieff and Ouspensky." The reviewer has been studying this system of thought for over thirty years, yet he confesses that he was completely floored by this chapter and, had not the names Gurdjieff and Ouspensky frequently appeared in the text, he would never have connected what he was struggling to understand with anything with which he had been familiar for a great number of years. This being so, the reviewer can only say, quite honestly, that this is quite possibly a very brilliant book, but that it is beyond his own, and probably also beyond a great many other people's, understanding. It is for scholars and expert metaphysicians only.

KENNETH WALKER

The Women at Oxford: A Fragment of History. By VERA BRITTAIN. (George G. Harrap and Company, Ltd., London. 272 pp. Eight plates in half-tones. 1960. 21*s*.)

In this book, Miss Brittain tells the

eighty-years-long story of women at Oxford, and an interesting story she makes it.

The first small beginnings occurred in the 1870's. At that time, education for women was at a low ebb. It is true that, with the foundation of the North London Collegiate School and Cheltenham Ladies' College, standards of secondary education were improving, but few were able to profit by it, and the crying need was to find women capable of acting as teachers. There was, however, a growing thirst for knowledge, and the movement began in Oxford with the institution of Lectures for Ladies. This was followed in 1879 by the foundation of Somerville and Lady Margaret Hall. A third body, the Society of Oxford Home-Students, composed mainly of girls with their homes in Oxford, was also in existence. St. Hugh's and St. Hilda's followed later.

Gradually, women were admitted to lectures and to examinations, but their presence in Oxford was quite unrecognized by the University. Indeed, after women had been taking them for twenty years, the Statutes still blandly announced that no one could be admitted to the examinations who was not a member of the University. Partial recognition came in 1910, when the Delegacy for Women was set up, but the giving of degrees did not follow till 1920. Even after this, women were still not at the end of the road. For instance, in 1927 a Statute was promulgated limiting the number of women students, and this remained in operation for thirty years. Not until 1959 was full equality reached, when the women's "societies" were given the full status of colleges, and their heads made eligible for the office of Vice-Chancellor.

The whole process might perhaps be looked on as a typically British way of doing things. Beginning with voluntary effort in the shape of Lectures to Ladies, going on to a share in official activities but without official status, advancing cautiously from concession to concession until the experiment was proved beyond doubt to be successful, when at long last full recognition was won. Truly an example of "slowly broadening down from precedent to precedent"! Oxford University is very old, and, if to others eighty years seems a long time, to the University it covers only a fraction of its history.

What, one might ask, have women done with their privilege of an Oxford education? The earliest to enjoy it sought learning for its own sake, and with the object of passing it on to others. Their leaders were not ambitious. "We want," said Miss Wordsworth, first Principal of Lady Margaret Hall, "to turn out girls so that they will be capable of making happy homes." No doubt from generation to generation they have done this. But the University has also given to the world many noted scholars of the female sex and great public figures such as Gertrude Bell, Eleanor Rathbone, Maude Royden and Margery Fry who have served the world in a wider field.

The author is generously dividing the profits on the book between the five women's colleges.

VERA DOUIE

A Reasonable Rebel: Georg Christoph Lichtenberg. By CARL BRINITZER. Translated from the German by BERNARD SMITH. (George Allen and Unwin, Ltd., London. 203 pp. 1960. 21*s*.)

A Reasonable Rebel: Georg Christoph Lichtenberg, has been translated from the German by Bernard Smith very competently, so that Brinitzer's lively, one might at times want to say sprightly, biography remains an entertainment. But his subject, Lichtenberg

(1742-1799), never seems to reveal the stature attributed to him. He was seriously deformed in boyhood, but showed extraordinary energy in his scientific and philosophical work, varied by his need for woman's tenderness. The biographer seems to use Lichtenberg's affairs with women as light relief from the major portion of the book, which, however, is easy enough reading — a skilfully composed picture of the fairly well-known social and intellectual background of Lichtenberg, the poor German student who reached the university and became a well-known mathematician and astronomer. He had a strong liking for English institutions and manners, and stayed twice as a guest of an English lord. It was the period of the Hanoverian sovereigns of England, and there was much intercourse on intellectual and professional planes between the two countries. Lichtenberg was increasingly taken up with critical and controversial views of society (it was indeed a brutal time in spite of the spread of a new intellectual freedom), but this book hardly convinces one that Lichtenberg can rightly be treated as one of the major figures, though he was often a lively correspondent. The direct quotations from his letters indeed suggest that a deeper impression would be made by more and fuller versions, instead of the many paraphrases by the author to fill in the background. We could then see if Lichtenberg in courage and originality was the equal of, say, Daniel Defoe, whose earlier "Essay on Projects" would offer ground for interesting comparisons.

R. L. MEGROZ

Basic Facts and Figures. (142 pp. 1958. 10*s.*; $2.00); *The Provision of Popular Reading Materials.* (298 pp. 1959. 15*s.*; $3.00) (Both UNESCO, Paris.)

These two publications deal with two vitally important aspects of culture and education. *Basic Facts and Figures* pertains to international statistics concerning culture, education and mass communication. The member states of the UNESCO are required to report periodically their educational and cultural statistics. In this volume the period covered is up to July 1958. A perusal of these statistical figures enables one to assess educational and cultural progress in one's country in an international perspective and brings home the truth that progress in one country is a part of the total progress in the world, and, by the same logic, that backwardness in any part of the world is the backwardness of the whole world. Thus a global view is developed which is *the need* of our times.

This brings me to the consideration of the other publication, pertaining to the provision of popular reading materials. Most of the peoples of the world are illiterate and they are ignorant about the modern world of science and technology. To spread literacy and the light of knowledge is a Herculean task. Nonetheless efforts are being made by various agencies including UNESCO to repel the darkness of ignorance. How the provision of popular reading materials is being attempted in a scientific manner and to a plan in various countries has been presented in this publication. Both volumes have reference value and should find place in all libraries. Those working in the field of literature for the neo-literate, especially, need to study them thoroughly.

SITA RAM JAYASWAL

A LETTER FROM LONDON

[READERS are familiar with **Shri Sunder Kabadi's** quarterly letters. We are glad to announce they shall now appear each month.— ED.]

London, May 21st, 1960

THE QUESTION which dominated the Conference of the Prime Ministers of the Commonwealth was the racial policy of South Africa. More than half the time of the members was taken up with the subject. Although the prolonged discussions were inconclusive, the ground has been cleared for a definite decision when the question comes up again. That will be when South Africa applies to be allowed to remain a member of the Commonwealth after she has become a republic.

There are two principles in conflict. One is that the Conference of Prime Ministers does not discuss the internal affairs of the Member States. The Coloured nations are as determined to uphold the principle as the White nations. There is, accordingly, no division of opinion on that principle.

The other principle is that the Commonwealth stands for racial equality. When a Dominion has turned into a republic and applies for membership, it is for that State to prove its admissibility as a member. Therefore, although it would have been contrary to the first principle to discuss the racial policy of South Africa at the Conference of Prime Ministers which ended a week ago today, it would be entirely in order for the racial policy of South Africa to be discussed if, after the proclamation of a republic, she applies for admission to the Commonwealth.

There is nothing to indicate that that analysis of the problem was presented by anyone at the Conference. It is one which could, of course, be submitted at the next Conference. At that Conference there will be at least one new member, Nigeria, and possibly two new members, because Sierra Leone will attain independence in July 1961. In any event, even if South Africa is represented at the next Conference, there will be a majority of representatives of Coloured nations. It is impossible to imagine that they would consent to the admission of South Africa unless its racial policy is fundamentally changed. It is now for the United Nations to bring about an abandonment of the policy of Apartheid.

There is another fact which has been completely overlooked in the discussion. That is that the Commonwealth has already accepted the racial policy of South Africa. The country was handed over by the United Kingdom to the Whites — Boers and Britons — when it was given its independence. Besides, when India and Pakistan remained in the Commonwealth after they had become republics, they did so in awareness of the racial policy in South Africa.

But the people who clamoured for the Conference of Prime Ministers to take action against the Government of Dr. Verwoerd appear to assume that the racial policy of South Africa began with its present Prime Minister.

The outstanding fact about the Conference is the calmness and sweet reasonableness with which an extremely contentious matter was discussed. While that was largely due to the strong stand taken by Mr. John Diefenbaker of Canada on racial equality and the statesmanship of Mr. John Menzies of Australia, who all the time held the balance between the conflicting views, the happy result finally achieved was mainly the work of Pandit Nehru.

The Indian Prime Minister is now seventy. His face, his demeanour and the deliberation with which he chooses his words when he speaks, show that

he has attained a very high sense of responsibility as a world statesman. Clearly he realizes his own importance and influence. Experience has also, no doubt, taught him that the path of wisdom lies in gaining time for passions to cool and for reason and good sense to obtain the mastery.

Upon him has fallen the leadership of the Coloured nations of the Commonwealth. It is something which is even more vague than the Commonwealth itself. It is not even a recognized concept. Nevertheless it is a reality. One word from Pandit Nehru on a matter affecting the interests or the feelings of the Coloured nations of the Commonwealth can tilt the balance decisively.

Therefore, the Indian Prime Minister threw the whole weight of his authority on the side of a search for a way out of the dilemma posed by the racial policy of South Africa, and not for a triumph of one view or another. The problem was discussed not in terms of alternatives but upon the basis of a search for common ground for an agreement.

Strongly as the representatives of the Coloured nations felt on the racial policy of South Africa, none of them had come to the Conference with the intention of doing anything which would create a crisis or lead to a split in the Commonwealth. Consequently, Pandit Nehru was able to lead the roaring lions with a silken thread, and no one can carry out such a task with a delicacy surpassing that of the Indian Prime Minister.

SUNDER KABADI

LEAVES FROM A PARIS DIARY

[IN this month's leaves **Shri Baldoon Dhingra** pays his respects to the memories of Maeterlinck and the late MM. Paul Fort and Jules Supervielle, nature poets who belonged to "a great spiritual republic."—ED.]

FRANCE has just lost two great poets: Paul Fort, nearly fourscore and ten years old, elected by his contemporaries "Prince of Poets," and Jules Supervielle, who was approaching eighty. Paul Fort was a lonely beacon of neo-Symbolism standing in the pre-war period among the tempestuous seas of Surrealism. Supervielle was born in Montevideo and spent the greater part of his life travelling in Europe and South America. His poetry has a mysterious, nostalgic atmosphere, such as one might find in a poet who, away from home, deeply loves his country and recaptures its loveliness in memory. Did not Tagore once say that memory, the priestess, kills the present, and offers its heart to the shrine of the dead past?

There is a lovely poem of Supervielle called *"Dans la Forêt"* which gives some idea of the poet's nostalgic feeling:—

In the forest without number
A tall tree is felled
A void
Trembles upright shaped like a trunk
Above the fallen tree.

While it still is murmuring,
Seek, birds, seek
Where your nests once rested
In this lofty memory.

Many poets, including James Elroy Flecker, have translated Paul Fort. There is something strangely magical about his lines, a haunting quality which one does not usually find in modern French poetry. There is a passage in Paul Fort's *"La Vision Harmonieuse de la Terre"* which might, in musical terms,

recall Debussy, because it has a rich rhythm reflecting harmony:—

> Earth is the earth I see, Earth is the earth I hear,
> Earth is beneath my eyes and lives within my ear.
> Rhythmic and musical, yet more, still more sublime!
> Its stories blue fly down, float up, take windless time.
>
> A slow last level heath drops down upon the plain,
> Then — then it is the plain with harvest-fields of gold.
> Earth is beneath my eyes, musically controlled,
> And, as I listen still, more musical again.

Nature poetry of this kind is rare in France at the present time. There are many lyrics of beauty in contemporary verse, but it would seem that the emotions have no fire, only a kind of timid adoration as of one worshipping at a distance. It is true there is much cold intellect in French poetry, but it is uninhibited as always. Poets like Fort and Supervielle belong to an older generation, in which optimism demanded too much faith, courage too much will. There is nothing didactic about their work. They were poets, that was all. In a way they were robust both in mind and in spirit, untouched by decadence, unweakened by divided aims, citizens of a great spiritual republic because inheritors of a common faith vitalized by the essential virtues. They did not stand between "two worlds, one dead, the other powerless to be born."

Maurice Maeterlinck's birth centenary is now being celebrated. It is interesting to note that Tagore, who had something in common with this great Belgian poet, is being honoured at the same time. The hidden mystery lying close beneath the surface of ordinary life was a theme always occupying Maeterlinck's mind.

There are a few gems which, as a kind of homage to the author of *L'Oiseau Bleu* I should like to quote:—

> All the happiness of life lives in our memories. We never enjoy the hour which belongs to us. Happiness begins once it has gone.
>
> Life would not have taught me anything if it had not taught me to smile at the memory of that which hurts the most.
>
> We should not ever speak of God. To speak of Him is to stir images which do not represent him. It is by praising Him that we really commit blasphemy. A silence free of thoughts is alone worthy of Him.
>
> After a certain age, one knows dead people only. An effort of imagination is necessary to enable us to admit that some of the living are still alive.
>
> No government will ever be good, for man, in a crowd, is too stupid an animal to let himself be led by intelligence. On the other hand, history tells us that the best government becomes, by endosmosis, after a certain length of time, as stupid as the masses it leads to catastrophe.
>
> We cannot think without words. Therein lies the great obstacle that hinders everything.

BALDOON DHINGRA

SAVING ANCIENT MONUMENTS

THE ECONOMIC DEVELOPMENT of underdeveloped countries presages the construction of large river dams for power and irrigation. At times, this involves submerging ancient monuments and archæological sites, our cultural inheritance from people in bygone ages. There can be no two opinions about the preservation of such monuments at any cost; and, if possible, other schemes should be substituted to save the monuments from destruction. Often, however, this is impossible.

India was faced with such a problem in the construction of the Nagarjunasagar in Andhra Pradesh. As it was not possible to change the site of the dam, the Government of India decided to

rescue valuable relics of the past by extensive excavations and preserve them for posterity.

The problem which faces Nubia is much more expensive and serious. To ensure the development of the water resources of the Nile to the best advantage, the United Arab Republic considered it necessary to build a second dam near Aswan. This is the Saad-el-Aali Project. Once the waters of the Nile are banked up, by 1965, all the splendid sites and monuments of the Nubian Valley will be submerged for ever.

The Governments of the United Arab Republic and the Republic of the Sudan, within whose purview the site of the dam lies, approached UNESCO for international co-operation to safeguard the monuments which will be submerged. A Committee appointed by UNESCO to examine the problem has made the following recommendations: the Abu Simbel temple should be preserved at all costs by means of an earth-and-rock-filled dam; the temples of the Island of Philae should be preserved by creating an artificial lake; a full inventory of rock inscriptions should be prepared and their preservation, removal and gift to foreign missions should be decided upon by the authorities concerned; free-standing rock temples, tombs and chapels should be removed and erected at places to be decided upon by experts. The Committee further recommended that the archæological sites should be thoroughly explored, surveyed and recorded.

A special issue of *The Unesco Courier* (February 1960) offers a trip through the Valley of Nubia.

Woven into its descriptions of the temples and other monuments is the fascinating story of the crafts, the technical inventions, the art and religious faith, and the intrigues during the long period of Egyptian history running from the 19th century B.C. to the days of the Ptolemies and the Roman emperors.

It is hoped that with the good will of all co-operating nations the monuments of Nubia, which are the common heritage of all mankind, will be rescued from the threatened destruction.

MOTI CHANDRA

NOTHING BUT FRIENDLINESS

THE STUDY *American Children's Questions about Life in India,* by Stephanie Hinkson (Claremont Asian Studies, No. 6, California. 33 pp. 1959. Rs. 4.00; $1.00), is a consequence of research directed toward "the nature of racial and cultural awareness" and "prejudiced social attitudes in intermediate and high school children." It presents the attitude of younger children, aged seven and eight years, towards the distant and different behaviour-pattern of people in rural India. Thirty-four pupils from a Southern Californian school were shown six films and their questions and reactions recorded and then variously classified.

The children were tremendously interested and curious, seeking out differences and similarities. Most of these reactions are included in the booklet and those included in the sections, "The Child's Imagery of Himself in India" and "American Child's Imagery of the Indian Children in America" are very encouraging.

There were no negative responses. The study proves beyond doubt that young children have no inherent prejudices, nothing but friendliness.

MUMTAZ CURRIM

ENDS AND SAYINGS

"————————ends of verse
And sayings of philosophers."
HUDIBRAS

The Times of India (June 12th, 1960) reports the unqualified success of the Gandhian technique which was first used by four coloured students in Greensboro, North Carolina, for breaking the racial segregation at lunch store counters (THE ARYAN PATH, April 1960, p. 190). Eight southern cities of the United States have quietly admitted Negroes to lunch counters, without violence or boycott from the Whites or humiliating expressions of victory from the Negroes.

The "Negro Gandhi," the Rev. Martin Luther King, who has launched this non-violent, direct-action movement, states that, "though changes must be accomplished, there is no desire to use or tolerate force. Thus it is consistent with the deeply religious traditions of the Negroes." A process of resisting without resistance!

Though suffering and sacrifice was necessary on the part of the demonstrators before the present results were achieved, it is of interest that their adversaries, used to opposing force, were bewildered by the new methods of passive resistance. The comforting part of the campaign's history is the widespread sympathy from a large part of the White population, many of whom have not only refrained from resentment but also actively allied themselves with the peaceful agitators.

All of this goes to show that India's antipodal neighbours are recognizing human solidarity and the rights of individuals irrespective of skin pigmentation, nationality and creedal beliefs. Surely, one more of the seeds of *satyagraha* has sprouted into a plant of real democracy, which will later proffer the fruits of freedom.

The press today, said Melvin J. Lasky in a wireless talk on "Publicity and Public Affairs" (*The Listener,* May 19th, 1960) is not the simple "medium" for mass communication that it ostensibly claims to be, but has become "a historical force of major proportions," a "fourth branch of government" that can often override governmental powers. But too little is known about the subject, not merely how, when and where reporters get their story, but also *why*.

Mr. Lasky instanced McCarthyism in the U.S.A., a story whose front-page headlines were melodramatized first by the American press and then by the foreign press the world over. Politicians and administrators must admittedly bear a share of the blame; McCarthy too was, according to his biographer, Richard Rovere, "the most gifted demagogue ever bred on the American shores," a veritable master of "ballyhoo"; and further, the material problems and psychological conditions and tensions of the time encouraged the infection of the disease. Nevertheless, the American press was accused after the event of having had the greatest responsibility for McCarthy's astounding rise to power and notoriety, before his headlong fall.

The press defence was that McCarthy was "news" and that the function of a newspaper is to present "facts." Readers must sort out the truth for themselves (as if, as one critic said, a restaurant were to serve poisoned food, leaving the diner to decide whether to eat or refuse it). They claimed that the "interpretation" of facts would lead to a corrupt and worthless press. This would only apply, Mr. Lasky said, to a press tied to an authoritarian govern-

ment, but for the serious press in most countries

> the maintenance of independent critical faculties at the very source of news-reporting is a decisive factor in supporting truth-telling and civility in public life.

A reporter must have the right of "interpretative comment in the due process of fact-gathering." The editor should have the right "to place the interests of the obvious truth no lower than loyalty to the gathered fact." He pointed out how, curiously, the "image" of the journalist in the U.S.A. leaves out the intellectual, individual and moral aspect, and presents him as a mere mindless mirror, a one-dimensional "reporter." But he hoped there would be a "break-through," and that in an increasing self-awareness and "re-examination of fundamentals, the press may come to know something of its own real philosophy, sociology and ethics." Only so, we may add, can it safeguard itself against becoming a tool of destruction in the hands of cunning and ambitious schemers.

The emphasis on memorizing a mass of information for the passing of University examinations has led to a variety of undesirable practices, resulting in students' failure to develop their reasoning and understanding faculties. Such is the present examination system which fosters unhealthy competition and on occasion leads to questionable methods of obtaining the desired marks. Student indiscipline and violent disturbances are only some of the visible effects which arise.

The re-orientation of the examination systems, improvement of study techniques and encouraging habits of continuous steady work amongst students are some of the suggestions to the University Grants Commission by a committee of educationists, according to a report from New Delhi in *The Times of India* of June 13th, 1960.

The recommendations of the committee are for a phased process of change in the present method of examinations by introducing assessment of term work from a cumulative record as part of the evaluation for classification. *Pari passu* with this change is the suggested improvement of the process of learning and teaching by means of greater use of seminars, tutorials and discussion groups.

That there is urgent need for such reform is recognized by the committee, which has formulated practical ways of improvement to be carried out by stages so as to meet possible resistance and practical difficulties.

This is a welcome move in the right direction; for the object of education is neither to train the mechanical memory nor to provide "qualifications" for highly paid jobs. The object is to make young people grasp the nature of the mind's dealings with truth — to teach them to recognize evidence, probability, proof, in their separate degrees, and, above all, to make instinctive in them that complete submission of personal feeling to impersonal truth which is to scholarship what *vairagya*, spiritual detachment, is to soul-life. To one who has learnt this even in some degree, the most recondite or the most tedious studies can yield a delight which is not a lesser ecstasy than exquisite music or holy love.

In June appeared the interesting Report of the British Children's Theatre Association's first Conference at Bradford, Yorks., in April 1960. Delegates from no fewer than twenty-two Children's Theatres in different parts of England gave accounts of work achieved, four others sent written reports, while Scottish and other Children's Theatres, lacking delegates, sent messages of good will. The business of the

Conference was enlivened by plays given by two of the Yorkshire Children's Theatres, and by the Pace Eggers, a folk Mummers' group, with a performance traditionally given at Easter.

The Association was founded last year by Michael Pugh, the present Secretary, and as the Chairman emphasized:—

> Nobody comes to Children's Theatre for glory or monetary reward, the central person in our thoughts is the individual child in our audience whichever side of us he happens to be [spectator or actor].

The Association hoped also to make a useful working liaison with the Educational Drama Association, and possibilities were discussed of linking up with one or more of the puppetry organizations. An up-to-date, enlarged Directory of Children's Theatres in Great Britain will supersede last year's publication, and a full Bibliography of plays should be ready some time in the summer. A Readers' Panel now "reviews" MS. scripts of plays for publishers, and assists in encouraging the production of recommended plays. Accounts from abroad of Children's Theatres in Brazil, Bulgaria, Canada, Poland and South Africa have been issued as Papers, while three Newsletters have been published. A Panel of Advisers offers suggestions to groups wishing to start a Children's Theatre, and there is a loan Exhibition of Children's Theatre Work from all over the world.

Mr. Peter Slade spoke of the need for the Children's Theatre to grow naturally, and it could best be treated as part of the "wider total form of training and education" afforded by a Child Centre (such as that at Birmingham, where he worked), which allowed for a continuity of development from childhood to grown-up activities. Mr. Gerald Tyler drew a picture of an ideal Children's Theatre in a Children's Park, and also stressed the need of interrelationship between older and younger levels, so that dramatic material used was never played down to the children. The value of Children's Theatre for Training Colleges was the theme of Mr. Stanley Evernden, while Mr. Derek Newton spoke on "The Belgrade Experiment." This is the modern theatre, built a few years ago at Coventry, which is aiming to create a new, discriminating, theatre-conscious audience among the young people, those not hitherto interested, or too inhibited by class and culture misconceptions to think that the theatre is for them. The Belgrade Theatre is "theatrically alive and socially acceptable." It serves as community centre, and to the plays are added informal talks and discussions, demonstrations of acting and production techniques, etc. The aim is to develop understanding of the theatre, not to encourage youngsters "to go on the stage." Help and advice is given to local societies; speakers from the Theatre go out to schools, colleges and societies; and courses on drama have been organized in response to requests. Special price concessions are given at the Theatre to the Young Stagers Club and to school parties (avoiding too "educational" a tone in the plays), and — with no delinquent behaviour at the theatre or its coffee bar. All manner of exciting possibilities open up, if enthusiasm and support are maintained.

Several subjects, such as "Child Reaction," had to be left over for a future Conference, and it would be of interest to hear, some time, about the type of dramatic material that is proving of value. It is not only the "why" and "how," but also the "what" that is important. Meanwhile it is obvious that much significant and devoted work is going on "behind the scenes" of which the self-centred, or "ad-mass" person "Is there a heaven?" It ran:—

The Institute of Education, London, will be publishing a report next year on

research undertaken this year by a group under Harold Loukes, of the Oxford University Education Department, and author of *The Castle and the Field,* the 1959 Swarthmore Lecture. The subject is the religious education of seniors in secondary modern schools, drawn from all over the British Isles. A preliminary comment by a *Daily Telegraph* reporter brings out some interesting points. It is easily understandable that the children of today demand a more "adult treatment," and that mere straight Bible teaching is insufficient; that instruction is asked to link up with the child's interests and problems, especially human relationships, and such questions as that of suffering and death, justice and authority, etc. It is also natural that there should be a "strong similarity" in the general religious outlook, whether the family are churchgoers or not. But what is surprising is the strong preoccupation with some form of reincarnation shown by the senior children, although in different areas and schools. *The Daily Telegraph* (June 8th, 1960) quotes a portion of one answer to the question "Is there a heaven?" It ran:—

> I think that you kind of come back into the world again until you're perfect, and then, well, there isn't a place, but I think you go to God when you're perfect.

Tape recordings were made at eight different schools; then, later, children at twelve other schools were asked for comments on the conception of God as a calm old man in white with a long beard. Unfortunately the newspaper does not record the answers to this, and we must wait for the full report. Meanwhile, one cannot but speculate whence has come this preoccupation with reincarnation. Certainly, one meets the conception (or distorted versions of it) in books and films and plays, but what has made it take hold of the children's imagination in this way?

"We still have the possibility, here in America, of building a civilization based on Man, where the importance of an enterprise is judged less by its financial profits than by the kind of community it creates; where the measure of a man is his own character, not his power or his wealth. If we have sufficient desire, we can still build a civilization whose leadership rests on the respect and confidence it instills in others, and whose standard of life is the quality of life itself.

But time is short. . . .

There is no materialistic solution, no political formula, which alone can save us.

Our salvation, and our only salvation, lies in controlling the arm of Western science by the mind of a Western philosophy guided by the eternal truths of God. It lies in the balanced qualities of spirit, mind, and body of our people."

—Charles A. Lindbergh,
This Weekly, May 15th, 1960.

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